The Churchman.

VOLUME XVIII. NO. 50. "The Church of the Living God, the Pillar and Ground of the Truth." WHOLE NUMBER 934

PUBLISHED FOR THE PROPRIETORS, NEW-YORK, SATURDAY, FEBRUARY 10, 1849. AT NO. 12 JOHN-STREET.

DAILY SERVICE.

"The Order for *Daily* Morning Prayer."
"The Order for *Daily* Evening Prayer."
"The Psalter shall be *read through once every month*."
"The Old Testament is appointed . . . so that **the most part thereof** will be read, *every year, once*."
"To know what Lessons shall be read **every day, look**," &c. &c.
"The Liturgy, or General Supplication, to be **used after** Morning Service, on Sundays, ***Wednesdays***, and ***Fridays***."
"This Collect is to be repeated *every day*, **with the other Collects** in Advent, until Christmas-Day."
"This Collect is to be read *every day* in Lent."
"Upon the Sundays and *other Holy-Days*, **shall be said all that is** appointed at the Communion, unto the end of the Gospel."—*Book of Common Prayer.*

PUBLIC WORSHIP is celebrated, every Week-day, in this city as follows—

TRINITY CHURCH.......................At 9 A. M., and 3 P. M.
ALL SAINTS' CHURCH.................." 8 "
ST. LUKE'S CHURCH. [Sundays included]...... " 8 A. M.
Holy Communion administered, every Sunday, at 10½ A. M. Upon all Festivals other than Sunday, at 11 A. M.; and Evening Service on Friday, at 3 P. M.
ST. CLEMENT'S CHURCH..................." 9 A. M.
CALVARY CHURCH......................" 8 " and 6 P. M.
CHURCH OF THE ANNUNCIATION................" 9 "
CHURCH OF THE HOLY COMMUNION.........." 8 " and 6 "
Saints' Days, a second Service, Lecture and Offertory at 11 A.M.
CHURCH OF THE CRUCIFIXION.............." 8 A. M.
EMMANUEL CHURCH....................." 9 " Prayers at 5 P. M. on Fridays.
HOLY APOSTLES........................" 9 "
GRACE CHURCH, [Brooklyn Heights,]....... " 8½ " and 4½ P. M.

Calendar for February.

11. Sexagesima Sunday—Second Sunday before Lent.
18. Quinquagesima Sunday—Next Sunday before Lent.
21. First day of LENT—commonly called, ASH-WEDNESDAY. [Proper Psalms instead of the Psalms for the Day. Proper Prayers immediately before the General Thanksgiving at Morning Prayer—printed between the Collect and the Epistle.]
24. St. Matthias the Apostle.
25. First Sunday in Lent.
28. Ember Day.

MARCH.

2. Ember Day.
3. Ember Day.
4. Second Sunday in Lent.
11. Third Sunday in Lent.
18. Fourth Sunday in Lent.
25. Fifth Sunday in Lent.—The Annunciation of the Blessed Virgin Mary.

Poetry.

For the Churchman

And are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection.—*Gospel. Sexagesima Sunday.*

THOU bearest the Christian name;
But where's thy Christian grace?
Thy deeds thine inward wants proclaim,
Men read them in thy face.

Betimes, too, the truth strikes thee—
The word is in my heart;
But why no better fruit I see,
To know, exceeds my art.

I'll speak, if thou wilt but hear;
And why thou oft art sad;
And why thy bosom thrills with fear
Oftener than thou art glad.

The Word *is* within thy heart—
Thou canst not pluck it thence:
Nor all the might can hell impart,
Joined with thine impotence.

Assert, it will once, its power,—
When, may be, hope is flown:
And why it doth not so this hour,
Lies in thy heart alone.

Thou weddest thyself to cares:
The truth thou dost not wed:
It lives—but feltered round with snares,
Wrought in thy toiling head.

Ah! riches, too, steal thy thought:
Truth sweeps thy roving love;
Nor can, while thou with gold art caught,
Struggle thy thoughts above.

And pleasures absorb thy mind:
The false thou lovest then!
Where now can truth a moment find
To be what she hath been?

Thy pleasures, thy wealth, thy cares,
Drink all thy mental force:
The Word no mental nurture shares;
Hence comes thy fruitless course.

Thy sorrows, thy fears, thy woes,
Have each this same one cause:
Hence all thy daily anguish flows,
And Death his poison draws.

The kingdom of God seek *first*,
And all thy sorrows end.
If thou for this shalt inly thirst,
Grace shall thy steps attend.

Thy grace shall the world applaud:
The fruit mature shall see:
To both thy life and heart accord,
Truth in her purity.

New-York, Feb. 2, 1849. H. W. S.

Communications.

For the Churchman.

THE CHURCH, VS. ODD FELLOWSHIP.

To the Rev. E. M. P. WELLS.

My second statement, that is, that "the existence of this order weakens the Church," finds a ready defence in what has just been stated.

It is a mournful fact, that many members of our Communion, both of the Clergy and Laity, have joined this Order: now let us see if we cannot point out the only possible result to be the weakening and injury of the Church. It is at once plain that the Church demands of her children, as a willing offering, ALL they have; their means and influence. The duty of each Christian is most emphatically set forth in the twelfth chapter of St. Paul's Epistle to the Romans; this embraces all the relations of life, all men, and all things. In order to observe these instructions faithfully, there can be no indolence or remissness, no rival object of affection; and we are again taught that at the best, even if our life has been wholly devoted to God's service, we still hope for Heaven, not through our merits, but through the atonement of Christ. How then can any one, who has ratified his baptismal vows in Confirmation, divide his influence and strength with the Church, and in solemn mockery ask God to accept a mutilated and unseemly sacrifice? If one has alms to give, he is taught to regard the Church as the fittest almoner, and that his brethren indeed are the proper objects of his bounty; but this ill-bred Order of yesterday arrogantly questions this prerogative. She claims, and insolently asserts, at least by implication, that it is as worthy the trust and confidence of men as the Christian Church! that her plan of benefits is by far more cunningly devised, therefore more valuable, as well as secure! and thus blasphemously sets itself up as a rival with the Church in the hearts of men, and leads men to forget that their allegiance to Christ and His spouse must be inseparable; that ALL is required as a sacrifice. Besides, a remarkable want of confidence appears in that Christian who declares himself unwilling to do good through the channel which he is obliged to believe the best; who prefers to invest a part of his stores of Heaven in fragile vessels, that have no divine warrant for safety. Every day our attention is arrested by appeals for assistance. The ministry, the young and feeble parish, the institution for learning, the poor and needy, all unite in asking aid and sympathy. In some instances persons give as Christians should give, according to their ability; again the aid is scanty and grudgingly given; for the lodge must have its weekly dole, regalias must be bought, and suffering BROTHERS must be relieved! Now look at the state of society throughout the world; was there ever a time, in all its history, when devoted and whole-souled lovers of truth were so earnestly called upon to advance and defend their principles? Popery, rotten to the very core, is dying at its heart in the vatican. Avignon and Rome are but common cities, when conflicting opinions can meet on impartial grounds of contest, as far as political interference is concerned. Papal bulls are found to be but simple, harmless bits of parchment, while Papal authority has but a lax and nerveless hold over the minds of men. Yet this insidious foe, even if in its dotage, struggles violently; and in our own land must be the final conflict. It is the firm belief of Churchmen, that this branch of Catholic Church, in its organization and articles, alone and only can successfully meet the monstrous claims of the spurious descendants and successors of Peter.

Every energy, then, that we have, all the means at our command, must be cheerfully devoted to the advancement of the Church. If all churchmen saw this prospect before them, surely a new zeal would be awakened, a stern sense of duty would be aroused, and nerve every man to earnest, vigorous action. How can this state of things permit apathy or lukewarmness?

In the service for the "Ordering of Priests," the adress of the Bishop contains the following language: "Consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves and of them that especially pertain unto you, according to the rule of the same Scriptures; and for this self-same cause, how ye ought to forsake and set aside, as much as ye may, all worldly cares and studies." If these solemn injunctions were really appreciated and obeyed, no Church Priest would FIND TIME to be an Odd Fellow. How then can any one, who has not only the charge of many immortal souls, who look to him for spiritual guidance, but is interested in the general spread of truth, give one moment's space to objects which have nothing to do with their calling! The conclusion naturally follows, that, since these things are so, the Church is really and severely a sufferer.

Were these the only objectionable features about this affair, less need be said; but the great difficulty remains. Odd Fellowship encourages and fosters infidelity. I will quote a few lines from the editorial preface to the Odd Fellows' Offering, for 1849, which of course we may fairly regard as an opinion consistent with the general creed of the order: "We would remind the perusers of this volume, that its articles show the object of their writers to be a commendable one; that of the elevation of PURE and HOLY PRINCIPLES, SUCH AS IT IS THE BUSINESS OF ODD FELLOWSHIP TO PROMULGATE AMONG MEN—thieir interest, the dissemination of intelligence, as the BEST means to make men wiser and better." At first sight these remarks would seem to have no important meaning; but consider their plain, unvarnished declaration. It is the BUSINESS of Odd Fellowship to teach holy things, and undertake the reform and spiritual care of the human family!!! In the words we have italicised, are the sentiments we allude to. Here we have a positive avowal, claiming an office entirely distinct from mere almsgiving, or the perfection of social intercourse. Not content with fulfilling the legitimate office of Insurance Companies, which, by some they have been termed, we see them taking upon themselves the right of teachers and expounders, casting aside the claims of a regularly authorised and commissioned means of grace, that duly presents and explains the requirements and conditions of the Divine law. This excresence of a day gravely undertakes this fearfully responsible task!

What is the standard of truth, of holy principle, which they would elevate? The Bible? If so, who shall interpret the notty points and hair-breadth distinctions? the Socinian, Arian, or Israelite? If they have this high object before them, what requisites are demanded for the admission of members? Christian excellence? But a few words more will serve my purpose, as I am addressing a clergyman. Of course, you believe in the Church as portrayed in the Book of Common Prayer, that it is a true expounder of Christian doctrine; and that this office pertains only to such a Church; and that no class of men, however learned or enthusiastic, have a right to usurp her prerogative. What, then, will be the consequence, if this unholy and unhallowing influence is encouraged? Nothing short of universal licentiousness in religious belief. Men will look upon all who profess to teach Christianity, as endowed with equal authority; and from this draw the inevitable inference, that one code of morality is as good as another. Allow this, and Infidelity is rooted throughout the length and breadth of the land. God will be considered as a being of mere intellectual speculation, and His realities degenerate into idealities. This is the case in some parts of the world, and may be in ours. Odd Fellowship has a thorough organization in all parts of our land, like the arterial system of a great nation: the bond of secrecy is no frail tenure; and the moral influence it professes to exercise, independent of all Christian restraint, will be, as it is fast becoming, one of the great barriers to the advance of pure Catholic principle. What I have written is the serious conviction of many minds, and as such, is worthy of your careful consideration. It is written in earnestness, and in the hope that your own situation, the strangest of all paradoxical situations—that of the beloved and respected Christian priest, occupying a high and important position among the Odd Fellows—may appear to you as repugnant to consistency as it does to your friend,

VERITAS.

Touching the substance of religion, we believe that the ancient, Catholic, learned fathers believed; we do that they did; we say that they said. And marvel not, in what side soever ye see them, if you see us join unto the same. It is our great comfort, that we see their faith and our faith to agree in one.—*Bp. Jewell.*

For the Churchman.

Genuine Gospel faith is a vital principle which pervades the whole character and life of the true Christian. The view which it gives of his own weakness and insufficiency, and of the sovereignty of God, whether in the works and ways of His providence, or in the wonderful system of His grace, mercy, and truth, in Jesus Christ, is ever present to his mind, as a subject of earnest and solemn reflection, and as a rule of conscientious action. Fundamental in the teachings of that faith, are, that man has much to do himself, as means of securing the blessings of God's providence and grace; that the will of God is his only rule of direction herein; that power to do his duty, and all that state of heart which renders duty willing and pleasurable, must be imparted by divine influence; and that ultimate success, whether in the acceptableness to God of what he does, or in its favorable operation as means towards a desired end, depends entirely on the unmerited kindness and love of God, extended through that mediation of His Son which lies at the foundation of the evangelical covenant.

A clear and practical view of these principles and truths, is essential to the genuine piety and morality of the Gospel—to that *faith* which apprehends Christ, as He is revealed in Holy Scripture, and as every Christian, rightly impressed with a sense of his moral and spiritual wants, feels that He is needed by the individual soul anxious for its own welfare and safety; and to that *obedience*, the active love of God and man, without which faith is but a lifeless semblance of the purifying and justifying grace, which, as true evangelical faith, is made so prominent in the Gospel.

This *living faith* supplies the Christian with his rule and measure of duty, with the principles on which duty is to be discharged, and with the view which he is to take of its real character, ends, and efficiency—whether it respects concern and care for his own soul, his rendering of true fealty to his God and Saviour, or his obligatians to the Church, and in his worldly relations, domestic, social, or civil.

The possession of this faith is our only security against formidable hindrances and difficulties in the Christian course, which, to a most mournful extent, tarnish the religious profession, and compromise the piety, and corrupt the morals, of Christians. In these cases, their faith is not sufficiently strong and controlling: they lean too much on themselves: they trust too much in human agencies and policies: they think not enough of the power of God: they imagine that His counsels require their care and furtherance: they are afraid of the consequences to themselves of being "valiant for the truth."

The Christian of true faith, looking to God's inspired word for all his ideas of religious and moral duty, and living in the humble, earnest, and constant use of the means divinely appointed for having the understanding enlightened to discern that duty, the affections warmed to love it, and ability given to discharge it, honestly and conscientiously determines *what is duty;* and in determining that, he is very careful not to risk the entireness of his dependence on divine teaching, and of his devotion to *principle*, by allowing the blandishments of self to interpose fictitious considerations of policy or expediency; or to invent circumstances giving supposed exemption from the severer requirements of conscience. Thus satisfied as to what is duty, neither the fear of man, nor the desire of his favor, will be allowed any influence with the faithful Christian.

He knows of no legitimate means of promoting the honor of God, and the interests of the Gospel and the Church, which involve the least compromise of the truth and the right, or the least departure from entire consistency with them; and, therefore, with whatever appearances of policy and efficiency these may be urged; or however fortified they may be by what man can array of numbers, character, and zeal; or however better ways may to human seeming, have less promise of success, and may, in reality, wear less imposing appearances; yet his faith assures him that departure from the truth and the right *never can* be ultimately for good. A different view, and especially acting upon a different view, he considers so dishonorable to the God of truth and righteousness; such a virtual denial of His power and essential will to accomplish His own purposes in His own pure and holy way; and so inconsistent with the elevated morals of the Gospel; that he shuns them as compatible neither with the faith nor piety which he professes. These teach him—strictly confining himself to such means and appliances for good as are unquestionably right, and according to divine appointment—to be, in *them*, in every good sense of the inspired phrase, "*zealously affected*," giving earnest heed, in love and prayer and faith, to their diligent use, and nothing doubting that God will more than compensate for the discouragements and hindrances which man may throw in their way, and avouch them as *His*, by manifesting, through them, the power of His grace; vindicating their superiority to all others; and by them carrying forward, in its purity and genuineness, the great work of glory to Himself, and spiritual and eternal good to man, for which His Gospel was provided.

This true and living faith gives the Christian strength to sustain him, and a good conscience to cheer him, under whatever censures he may incur, or whatever loss of human favor and applause, or whatever difficulties, discouragements, or hardships, of any kind, in his unflinching adherence to principle: for it keeps him ever near his God and Saviour, and makes him see all things *in Him*. He enjoys, therefore, a hope and assurance which the world can neither give nor take away, that all things are working together for the ultimate success of the truth and the right, and therefore for man's greatest good, and God's highest glory.

There are a simplicity and stability in the working of true faith, and of a constant conscientious adherence to principle, which are a security against many evils that result from leaning too much, in endeavors to accomplish religious and moral ends, on human wisdom, human contrivances, and the putting forth of at best questionable motives. The working of these often disappoints: it often takes a direction very different from what was anticipated and designed: it is often of a very mixed and heterogeneous character—such as is calculated to give painful concern to the good, pernicious satisfaction to the indifferent, and malignant triumph to the wicked: it rarely fails to lead to auxiliary modes and measures, hardly consistent with sound Christian morals, and full often utterly hostile to them. The true Christian sets his face as a flint against every thing like subserviency to the wicked principle, so essential an ingredient in both papal and protestant jesuitism, that the end justifies the means—that we need not be very solicitous about *how* we seek religious and moral progress and reform, provided we *do* seek it—that because good is done, therefore the mode of doing it cannot be innocently questioned. He little regards what man says or thinks of him for being herein true to his conscientious convictions of what is right: whatever of comfort or of interest he may thus sacrifice, he cheerfully lays on the altar of that truth and right—an essential part of God's service—indifference to which would be a sure proof of radical defect in faith and piety: whatever independence and boldness he is thus required to exercise, he rightly regards as a part of the manful fighting under Christ's banner to which he was devoted in Holy Baptism: the union and communion with that Great and Good Captain of his salvation, which, directed and nourished by the grace of God, his faith constantly maintains, is his refuge and strength, and his solace and support: it ministers to him, under all trials, the joy and peace of a good conscience; and amidst all discouragements, sheds the light of sure and certain confidence on the great principle, that the God of truth and righteousness—however, for salutary trial, He may be pleased to prove the inefficiency or evil tendency of all false ways—will yet, by true and righteous means, secure to truth and righteousness a glorious triumph.

Finally: genuine evangelical faith erects an effectual barrier in the Christian's mind against the plausible, but often seriously detrimental, over-solicitude about *consequences*. These—an honest and enlightened conscience dictating the proper action, and the proper application of means—should be left with our Heavenly Father. HE, we should be well assured, will not suffer the work of faith to be unblessed, nor departures from true faith to be without proof of His displeasure. Let the Christian, habituated to cherish a conscience ordered and governed in all things by the Gospel, and diligent and faithful in all the appointed means of being enlightened in the knowledge, and kept in the way, of duty, have ever a reasonable assurance of being and doing as his Christian responsibilities require, and then leave consequences with Him with Whom they are always safer than they can possibly be with even the most plausible of man's devices and contrivances.

B. T. O.

To the Editor of the Churchman.

Sir,—It is not without regret that I have read your notice of the New York Ecclesiologist, in the Churchman for January 20th. Although you bestow general praise upon the objects of the Society, and anticipate good results from the publication of their periodicals, (for which favorable remarks the Society are, no doubt, grateful,) yet, upon particular points, you put forth censures which, it seems to me, are not deserved.

Your remark, that "the matters pertaining to the special and subordinate department of ecclesiology are things *in their own nature indifferent*," is one which may readily be admitted in that fair and just sense in which it was, no doubt, meant. They are not essential parts of the Catholic Faith. Let it be assumed, then, that the Science of Ecclesiology and its entire subject-matter are "things *in their own nature indifferent*." The same may be said of the Natural Sciences and of Mathematics. A man may believe, or disbelieve, the truth in matters of that sort, without affecting his salvation. Indeed we sometimes find that the most successful and useful votaries of those sciences are the farthest from recognizing the truth in things spiritual: and, again, men truly faithful and devout in their religion have been equally remarkable for the sheer falsehood of their notions in science. But who can doubt that it is the duty of a Christian man to keep to the truth in all things; or that habitual devotion to truth, even in the subjects of earthly knowledge, is the naturally inseparable companion of that studious contemplation which we owe to Divine Objects? It will be admitted, I think, that nothing is, or can be, *absolutely*, "in its own nature indifferent:" but that a thing is said to be so only in relation to some higher object which does not certainly depend upon it.

Assuredly things which are the subject-matter of any science are not indifferent within the range of that science. Nor can those who devote themselves to the study of the science be reasonably blamed, (either for arrogant exaltation of their subject, or for self-conceit,) because they reduce to rules the knowledge they have acquired, and, in that compendious form, set it forth for the advantage and assistance of others who may have made less progress. This case is evidently and widely different from that of the philosopher who proposes, as a new theory, a speculation which is, as yet, confined to himself, and sustained on grounds imperfect, or not acknowledged in philosophy. A modest diffidence well becomes the latter in addressing his fellows; whilst the avoidance of a didactic style would be a superfluous affectation on the part of the somewhat advanced student who offers instruction to those less informed in the same science.

The expression "patron-saint" is one which has the authority of Wheatley—from whom I beg leave to make an extract:

> "As to the wakes which are still observed in many country villages, and generally upon the next Sunday that follows the Saint's day whose name the Church bears; I take them to be the remains of the old Church holy-days, which were feasts kept in memory of the Saints to whose honor the churches were dedicated, and who were therefore called the patrons of the Churches. For though all Churches were dedicated to none but God, as appears by the grammatical construction of the word Church, which signifies nothing else but the Lord's house; yet at their consecration they were generally distinguished by the name of some angel or saint: chiefly that the people, by frequently mentioning them, might be excited to imitate the virtues for which they had been eminent; and also that those holy Saints themselves might by that means be kept in remembrance."—(Wheatley on Common Prayer, p. 94, American Edition, 1837.)

To this let me add, that an editorial paragraph in the Churchman for April 1st, 1848, speaks of the statement, made in the Banner of the Cross, *that "St. Mark has been selected as the Patron-Saint" of a church about to be erected in Philadelphia*, as "*a very harmless matter.*" Yet, in the editorial which I am now noticing, we read—"That the notion of a patron-saint for a church, does beget in the mind the kindred notion of the dedication being to the Saint, this very article of the Ecclesiologist gives us reason to surmise." The reason of the opposition in sentiment between the editorial of April 1st, 1848, and the editorial of January 20th, 1849, is not at once apparent, nor do I pretend to explain it.

"The ordinary expression, that a church is dedicated *to* such or such a Saint," I suppose to be simply elliptical for the expression that a church is dedicated *to the honor*, or *to the memory, of* such or such a Saint. I suppose, too, that such elliptical expression is the more likely to be used in proportion as the mind of the speaker or writer is the farther removed from any idea that the dedication is, "in strictness," *to* the Saint, and in proportion as he is familiarly aware that any idea of the sort is absurd and inconsistent with the very meaning of the word "*Church*," that is, "*The Lord's House*," or, as Sir Edward Coke says, the "*Mansion House of God*."

The extract which I have given from Wheatly tells us that "at their consecration" churches "were generally distinguished by the name of some angel or saint." This seems to show that the rules given by the writer in the Ecclesiologist—to use "the name of some angel or saint" to the exclusion of titles of doctrine, and in preference, generally, to the designations of events in sacred history—are not entirely without the "*authority*" of ecclesiastical usage. The Churchman says—"Authority for these rules, there is none."

The Churchman, moreover, does not "see any principle which supports them, except it be" a principle entirely false. From the practice of the Church, even as it is briefly stated in the extract from Wheatley, it might be presumed that there *is* some "principle which supports" these rules, and that, whatever that principle be, it is a true one. A very few words may suffice merely to suggest this principle.

Natural Religion conveys to us her teachings through the objects which God exhibits to us in the Creation. She thus teaches us, by the help of that "Light which lighteth every man that cometh into the world," and in accordance with the *common sense* of mankind. The Church of God teaches us through the Revelation of Divine Truth made (chiefly) in the Incarnation of the WORD OF GOD. This she does by the grace of "the Spirit of adoption," and with one, unchanging, Catholic voice. Her whole teaching respects an Object that is incomprehensible, because Divine, and that cannot be made the subject of the mind or of any theory. This teaching is in the form of *Doctrines* which have their respective *titles*. Now neither these Doctrines, nor their titles, are the very Truth taught. For that Truth is, in essence, Divine; and cannot be, in any way, comprehended, grasped, or subjected. Christ, THE INCARNATE WORD, is the TRUTH. The Doctrines of the Church are mere ideal signs, in the mind, of the impressions there made by the Truth; and their titles are (like all other names and words) the signs of those ideas. Titles of doctrine, are, then, nothing more than the signs, or names, of mere ideal signs, which ideal signs have no existence apart from the mind that conceives them. Is it, now, very much amiss to say that *such titles* "mean nothing at all?"

If, however, it is urged that the names of God's attributes can not be held liable to any such objection, I reply that God's attributes cannot be truly contemplated except we deify them in Him, and cannot, therefore, be commemorated severally, or otherwise than by adoring Him.

The names of events in Sacred History are the names of things that are no more: whereas, the names of God's Angels and Saints are the names of beings ever living, with whom we ever hold communion, and with whom we hope to dwell in eternal blessedness hereafter. For those who have a vague fancy that the "Gospel Dispensation" closed with the writing of the last book of Canonical Scripture, who think that the Kingdom of Heaven is *not* like the grain of mustard seed, there is nothing left but such a retrospect as their imaginations can keep them to. Those who fully believe the real existence, present and future, of God's kingdom, may be pardoned for being filled with the consciousness of what immediately and directly concerns them, and for dwelling fondly amidst thoughts of them on whom "the Spirit of glory and of God resteth"—so long as they forget not the noble works which God did in the days of their fathers, and in the old time before them; nor err from "the Faith once (ἅπαξ) delivered."

With regard to the selection of (I was going to say "Patron") Saints; whenever we have many churches in one city, we shall be obliged to go beyond the Scripture history to find names for them all. What are we to do? Shall we take the names of saints now living on earth? Shall we, any how, trust to our own judgment, and that of a few friends, respecting the sanctity of some one departed, a Cranmer or a Laud; a White, or a Hobart? We have no canonizations, it is true, within the last three centuries. But we had them before; and the simple question is whether, with the utmost allowance for public abuses and private frauds in these canonizations, it is not better, after all, to accept them, having some regular and declared authority, than to canonize our own friends or favorites at our own discretion. I do not call in question any man's right to follow, or to eschew, the example of his neighbor, as that of a godly or of an ungodly man, provided it is done with Christian wisdom and charity. The example was given him by God. But is it decent, in so solemn a matter as the consecration of a church, to call it by a name so lightly chosen? Why may we not take our old canonizations as indications to us of those saints whose examples we should follow, (not absolutely, but as we follow the example of St. Peter, the apostle who denied his Lord,) and why is this to be considered as, in any way, upholding an error of private judgment?

A few words on Baptismal Fonts. The canon says they shall stand in the "ancient, usual places." Wheatly, as quoted in the Ecclesiologist, tells us that the "Fonts were at first built near the Church, then in the Church Porch, and afterwards (as is now usual amongst us) placed in the Church itself, but still keeping the lower end to intimate that Baptism is the entrance into the mystical Church." Wheatley, it appears, thought that "the symbolism of the font" did not consist merely "in its being, as its name imports, a *font*." He thought that its *position* was symbolical. "The incompatibility of" its position near the door "with our present arrangements" is, to my astonishment, asserted in the Churchman. Nothing is necessary but for the priest and a few of his congregation to move from one part of the Church to another! Let the rest of the people turn (unless when they knell to pray) and witness the Sacramental Office. Surely there is no great difficulty in this. Why, then, be content to give up the symbolism of the *position* of the font?

The time of filling the font is supposed, by the writer in the Ecclesiologist, to be exactly determined by the rubric, and to be when the Priest and Sponsors, with the child, come to the font. This is a sufficiently obvious interpretation of the rubric, if not the most obvious. It must be met by showing that the antithesis, (which we all understand to be intended by the words "then to be filled," in the rubric,) to the former custom of keeping the font full of water, is satisfied by a different interpretation: or by showing some authority sufficient to determine the custom. But whatever "resiliency" may be occasioned, or suggested, by the sight of a "pail," a "metal pail," or even a "*kettle*,"—that resiliency is no argument against the correctness of an interpretation which requires the introduction into church of some such utensil. A metal *basin* is used at the celebration of one Sacrament—why not a metal *pail* at the ministration of the other? I suppose, however, the subject was considered beneath argument. Yet a Society in England, whose affairs are conducted by men of some distinction, of known ability and learning, and not unacquainted with the usage of the English Church, have published a costly work which gives a drawing of one of these pails, or kettles, for filling a font. It seems to me that "juvenile indiscretion" is shown less by a readiness to receive instruction from those who are apparently best able to give it than it would be by a stiff-necked adherence to such fashions as may have arisen among us (contrary to the best discipline) under the pressure of necessity, or of those "mighty inconveniences" with which the American Church has had to struggle.

The Churchman for January 27th, was received here yesterday. I find that no one has been disposed to say a word for the Ecclesiologist. On the contrary, there appears an inclination to recoil from the position which it virtually held. It seems, too, that there can scarcely be any longer a doubt that what has been written against the Ecclesiologist is from the pen of the Editor himself. I trust I shall not be blamed for voluntarily assuming a responsibility not directly nor particularly my own, but which seems distasteful to others. It is some satisfaction to have to do with the Editor of the Churchman, rather than with one of his correspondents—whether the contest may be a friendly one, or whether it must assume a hostile character.

I am, Sir, your obedient servant,
R. R. C.

Philadelphia, January 30th, 1849.

For the Churchman.

THE CHURCH IDENTIFIED.

(Concluded.)

SECTION XVIII.

THE EFFECTS OF SECTARIANISM.

Perhaps I cannot better conclude this series of articles than by some reflections upon the effects of the present divided state of Christendom.

1. I trust that we may now say, with the concurrence of all persons in our statement, that the day has gone by when it is regarded as a blessing that there are so many different Churches and sects, so that each may find a view of religion that will suit himself.

A slight analysis will show that such a view is based upon a principle utterly subversive of all good effects of Christianity upon man. It looses sight of the fact, that man needs to be converted to Christianity; and that, until he is converted, he cannot be expected heartily to approve of all that it contains. But if we start with the idea that men are to have such a view of Christianity as they like, and consequently that there may be many Churches, each of which are equally good—the choice between them being purely a matter of personal preference with individuals—we are reversing the fundamental fact, that man should be converted to Christianity, and not Christianity itself undergo the change, and be converted to man.

Let it then be understood, as a most fundamental point, that Christianity cannot be changed without ceasing to be the Religion of Christ—the way to the favor of God, and to the salvation of the soul.

2. The origin of every sect is an attempt to adapt Christianity to the wants of the times, or the preferences of men. It is therefore an act of violence upon the original system. And in this attempt men are very likely to lose sight of the ultimate aim of the Religion, and settle down into some subordinate or heterogeneous one. Thus the inculcation of a certain view of some particular doctrine, or the promotion of certain moral or political reforms, has not unfrequently been the characteristic features of a new sect. This object is first identified in their thoughts with Christianity, and then substituted for it. Such is the history of the rise, progress, and final result, of sects in general.

3. It is obvious that the presentation of so many creeds and theories, as the Gospel of Christ, can have no other effect than a confusion and bewildering of those who would be sincere inquirers after the truth. The subject is now so complicated that no one, whose mind and time is occupied with any important secular business—a condition in which the vast majority of people must always of necessity be placed—can make himself master of the whole, and see his way clearly through its labrynthian windings.

The consequence is, that these divisions and diversities of religion serve as a pretext to the *natural* disinclination to the restraints and obligations of the Gospel for the neglect of the subject altogether. It is a fact which cannot have escaped the notice of any observer, that the greatest part of the people in our land are not professed Christians at all. They join in the observance of Christian ordinances no where. I think, beyond a question, that there never has been an age, or a nation, since the introduction of Christianity to the world, where—after it had been fairly introduced—there was so large a portion of the people living in utter disregard of its requirements, as there is now, and in this country. Or to put the same thought into another form, assuming that a public profession of religion and the observance of its ordinances are required as conditions of salvation, there probably never was a people, that bore the Christian name, of whom so small a portion only are, to all human appearances, entitled to the hope of salvation. All this, I say, is true, on the most enlarged and liberal principles. The assertion is made without regarding schism and heresy as sins which can at all endanger souls.

It is a solemn and melancholy fact, that in this nation, the most enlightened and liberal on the face of the earth—where freedom of thought and the right of private judgment are encouraged as they are no where else—where humanity is left to the most unrestrained liberty of development and progress—the number of souls that can be regarded as within the covenanted conditions of mercy is less than in any other portion of the Christianized world. Yet the fact is undeniably so.

4. There may be many causes for it. Thus the amount of attention that is paid to intellectual culture, and the cultivation of the sciences,

by occupying the mind and attention, may be the reason why many are so thoughtless of religion. Again, the opening of the road to wealth and to power to all men, by abolishing all hereditary estates, titles, and offices, has given an impulse to ambition—in those who possess aggrandizements to retain them, and in those who have them not to acquire them—that absorbs the energies of a large number of persons, to whom religion would be only a hindrance in the accomplishment of their enterprise. I admit that almost all the circumstances of our outward condition conspire against the spirituality of our population. So unstable is everything, that men are engrossed with an unceasing effort either to get or to keep worldly advantages.

5. But these are not the chief evils. Doubtless they add vigor to the natural inclination to say to the gospel invitations, "I pray thee have me excused;" "when I have a convenient season I will call for thee." But the chief cause of this state of things, so saddening to the heart of him who wishes well to the souls of men, is the prevalence of sectarianism.

In considering this subject, a vast field opens before the mind. Sectarianism cripples and thwarts all our attempts to convert the heathen; it produces abounding infidelity at home, the disconnection of religion from our means and systems of educating the young, and a very low standard of attainment among those of maturer years that profess to be believers.

6. The English nation, by adopting the policy of extending the Church wherever they extend their civil dominion, have indeed made rapid strides in the missionary work, within the last few centuries. It is now computed that Queen Victoria is the sovereign of about one seventh part of the whole population of the globe. And wherever she goes she carries the religion of Christ with her.

But besides her efforts, very little, comparatively, has been accomplished, when we consider the vast amount of men and money that have been expended in the cause. Scarcely could one denomination make a beginning in any place, before some one or more of the others would send their missionaries there also. They carry with them the sectarian feelings by which their denominations are actuated at home. Each claims to show the true way of life, but yet each has a different way. To the heathen, accustomed as they are to the idea of many Gods, each having a worship peculiar to himself, and only one, the diversity between the different denominations is as great, and in fact is the same, as if they were preachers of a different religion—believers in as many different Gods. And when this difficulty is overcome, how often have the devotees of blind superstition, and the worshippers of false gods, said to the emissaries of the Cross—"agree among yourselves what the religion of Christ is, and then we will give our attention to its claims."

7. I prefer, however, for the present, to confine our attention to our own country, and to facts and observations which are so obvious as not to be subject to denial.

From the very limited means of investigation within my reach, I am inclined to think that there is not more than one in ten of our adult population who make a public profession of Christianity, by a regular observance of the stated ordinances required by the denominations to which they may severally belong. In this estimate I include all denominations, of whatever name or kind; I include all who *call themselves* Christians, and not merely those who would be included by the rule or standard of any one denomination. For myself, I am unwilling to lay down any standard or test by which to decide who are to be considered heirs of everlasting salvation. If one asks what he shall do to be saved, I, of course, as my duty requires, have a ready answer. And if he does not do it, I can tell him that he has not complied with the conditions of salvation, and therefore has *no right to expect* it. But that he will not obtain it, is more than I consider myself authorized to affirm.

8. Though it be undoubtedly true, as *Tertullion* has said, that "the faith is fixed in a rule. It hath a law, and in the keeping of that law salvation.*" And though God has no where told us that in the final judgment He will deal with us more mercifully than the terms of His law require, yet we may perhaps be permitted to hope that such will be the case. In judging of the outward acts, He will estimate them, doubtless, by the motives and intentions of the heart. These motives and intentions are in all cases, to a considerable extent, and in many cases almost entirely, the result of previous information, education, and experience. To a certain extent, however—an extent which will probably vary with each individual—we are responsible for the state of our thoughts and feelings ourselves.

If, now, the prevalence of sectarianism, the presenting such a variety of doctrines and precepts by the preachers of the different denominations, has so confused the subject, in the apprehension of the common mind, as that for the most part people do not know what to believe or do, and from not having the right way presented clearly before them, without any of the obscurations of controversy, denial or substitution, a general indifference to the subject of religion supervenes, and the common sentiment and feeling of community is moulded thereby, we cannot doubt that this will form an excuse for much that would otherwise be inexcusable in favor of many who are not strictly within the terms of the Covenant.

On the ground of considerations like this, we may entertain hopes that the final condition of many of our fellow-citizens will be better than we should otherwise venture to hope. The cause of their omission of a required duty was not any perverse will of their own, but the result of the faults of those who call themselves Christians. Their ungodly lives, their contradictions, their contentions and rivalries, their sectarian zeal—often showing more anxiety to gain a proselyte to their sect than to convert a soul to Christ—will be a stumbling-block over which multitudes will fall. And shall not the consequences of the fall be visited upon him who placed the stumbling-block in the way of his brother, rather than upon him who fell over it.

Among those who are left in the darkness of heathenism, we not unfrequently see a sincerity, a zeal and a single hearted devotion—bestowed indeed upon a mistaken object—which, if their object were the true God, would place these persons among the brightest ornaments of the Christian name. Among the children who, by the act of Providence, are placed in their tender years under the care of those who sustain no natural relations to them, we often see illustrations of filial duty and affection towards these foster-parents that constitute an example worthy of the imitation of those whose real parents are left, by the Providence of God, to be the objects of these sentiments. So, too, there is doubtless much in the world, that does not now appear under the Christian name, which would be in a condition to be considered the fulfilment of the terms and requirements of the Covenant, if the misfortunes of our age and nation had not exerted their influence upon it.

These, and many other considerations, make us hopeful, even against the strictness of the letter of the law. While the Word of God abounds in plain and awful warnings against departures from the Rule of Faith and the Communion of the Saints, as though the full and entire responsibility for each soul rested with itself, there can be no doubt that a large share of the responsibility is placed upon those who are sent to be Preachers of the Gospel—or set in places of influence and authority, so as to be looked up to by others. St. Paul, in writing to the Hebrews, says, that the Ministry watch for souls as they that must give account. He says to Timothy, that by taking heed to himself, and to his teaching, he should save both his own soul and the souls of them that hear him. The condemnation, therefore, which it seems at first thought must overwhelm multitudes of our fellow men at the last day, may, as it appears on further consideration, be visited on those who have been the chief cause of the prevalence of such a bewildering variety of religious teaching.

9. But this is a digression. We return to the fact with which we were occupied when we left our main subject—the comparatively small number of adults in our country who are living within the terms and conditions of the covenant of salvation.

It can be proved from general reasoning, and the conclusion is confirmed by abundant experience, that this is an result of sectarianism.

It operates in various ways. By presenting so many systems as true, an impression is made that none of them are true, and perhaps that the truth itself cannot be of any great importance, even if it can be ascertained. It presents occasions for contentions and jealous feelings among the different sects,—which beget a disgust for the whole subject of religion—a belief that it is all hypocrisy and imposture. It presents so many different forms and doctrines, that many, who are convinced of the importance of the subject in general, and are anxious to make a profession of religion somewhere, often delay year after year, in hopes that they will get time and an opportunity to look into and comprehend the whole subject before they finally make up their minds. During this interval multitudes are called away to their final account.

Now, if I may be permitted to judge of the experience of others by my own, and by what I have known of theirs, there is no apology or excuse so often given for the non-attendance upon the religious duties required by God in His Gospel, as the fact that there are so many different denominations that no one can tell which to join—so many different ways, that no one can tell which is right—that they do not yet sufficiently understand the subject to take a decided stand any where.

Without stopping to consider who is to be blamed for it, the fact, I suppose, cannot be denied, that sectarianism is the principal cause of the infidelity—practical or speculative—which abounds in our land. And because of the prevalence of this evil, we are compelled to see the multitudes going on in the 'broad road that leads to death,' notwithstanding that Blood has flowed from the Redeemer's pierced side and broken Body, in abundance sufficient for the sins of the whole world.

10 I have not now within my reach any statistics, of a very dignified or reliable character, to which I can appeal, but I refer in general terms to what is known of those countries in which there is but one denomination, or Church, generally prevalent. Without referring, now, to countries in which the Roman Obedience prevails, or where the Oriental Communion is in possession of the jurisdiction—as in Russia, for instance—we shall see in Sweden—a Protestant country—an example that strongly confirms our conclusion. In these countries the children are all baptized in infancy—they are taught the fundamental Articles of the Christian Faith, as they are received by those Churches, more carefully, in fact, than we teach our children the common branches of an English education; and there is but little, if any, more disposition to deny them, or to neglect the duties growing out of them, than we see among us to deny the principles of science which are taught in our most approved books of instruction. They are regarded, from the moment of their baptism, as Christians, and members of the Church. In its communion they grow up; by it their opinions, their habits, their feelings, and their characters, are moulded, to a very great extent; and an irreligious man, according to their standard of religion, is a phenomenan scarcely to be met with.

This is the direct and natural result of unity of instruction. There is no reason why there should not be as universal a reception of the fundamental articles of the Christian Faith, if there were the same unity of instruction and testimony in regard to it as there is in the principles of English Grammar, Arithmetic, or Geography; for the vast majority of people always believe and act as they are taught. But as it is, the people are bewildered by the multitude of varying and contradictory theories.

11. But this is not all. The standard of religious character and attainment is lowered down so far, that even many of those who profess to be Christians, and who stand well as such in the general estimation, can hardly be considered as coming much more within the conditions and terms of the Covenant than those who make no pretensions to Christianity.

It will be quite impossible, within the limits to which we are now confined, to give any adequate idea of the coldness and indifference of our own age in comparison with the earlier centuries. The bare mention of the facts that the Christians then met *daily*, morning and evening, for public worship; that they gave at least the tenth of their income to the Church for religious purposes—so that not only the Clergy were well supported, but the poor also, and converts, who by the change in their religion were obliged to abandon their former mode of life—a thing which was by no means unusual—were supplied with all the necessaries of life, and persons in slavery were redeemed from their bondage from the proceeds of the devout offerings of the worshippers, and that the Holy Communion was administered at least every Lord's Day, and other holy days, and sometimes even daily, is, in this age, enough to lead many to think that we are speaking of ages of fanaticism and folly, which ought to be rather a warning than a pattern for imitation, or an example for our rebuke. But such were the usages of the Church in the earliest ages of which we can obtain any account. Historically, there can be no serious doubt that they were introduced by the Apostles, or in their age.

And these are *real* acts of self-denial, and piety, and renunciation of the world. They took time and money from the service of Mammon and devoted them to the Lord. What a death-blow to the ambition, the avarice, the luxury, and all the extravagant and sinful follies of our age, would be given by the return of that spirit of devotion which would make these usages characteristic of the Christians of our day!

12. That Christianity requires of men a renunciation of the world, a practice of self-denial to which, by the instincts of their nature, or the circumstances of their situation in life, they are not inclined, is held by all persons. Hence, in the strife among the sects to gain numbers and outvie each other, there is always a strong temptation to lower down the standard, and underbid, as it were, one another, while they hold out equally confident assurances of salvation to all who will adopt their views and follow their guidance.

Reasons will readily occur why this state of things should be less likely to lower the standard of morals than that of religion. Any open and avowed reduction of the moral standard would defeat the object. "*The world*" will be likely, as it always has done, to test a man's piety by what it calls his goodness—that is, his morality. Hence the prevalence of sectarianism will lead to the nominal elevation of the moral standard, while doubtless many delinquencies that can easily be concealed will be permitted to go unchurched, and the opinion may prevail, as a good result, that good morality is the best thing there is in religion, if not its only valuable element.

But the reduction of the standard is in other particulars. Some of the doctrines of the gospel do not flatter the human understanding. These may, one after another, be pretermitted as unessential and open to dispute, and finally denied as erroneous; and thus a tendency towards Deism, if not infidelity, will show what is the influence that is carrying us on.

Again, some of the requirements of the gospel come into collision with our plans of ease or aggrandisement. An omission of these is at first winked at, then becomes the general rule, and finally their observance is reviled as superstition and formality—a relying upon works to the disparagement of the corner-stone of the Christian Theology—justification by faith. Hence instead of a daily worship, consisting of reading the Scriptures and a sacrifice of praise and thanksgiving, performed as both a duty and a pleasure, people will scarcely come out once in a week, even, except some excitement or pleasing novelty offers its gratification.

Hence we have, by the conversion of all persons, an exceedingly undevout age. And many doubtless, who consider themselves in "the enjoyment of religion," are carried on by something of a far different character, and (as, alas! we cannot doubt) many will not come to see their mistake until it is too late to amend it.

Let any denomination in our land insist upon the primitive standard, and the piety of earlier days—when the fires of martyrdom and persecution consumed the dross and kept at a distance all that were not prepared to deny themselves and take up the cross daily, as that piety was tested—not by mere feelings and emotions that are easily excited and cost nothing, but as tested by those outward works and duties which brook the power of worldliness and avarice, by taking a large portion of time and money for the service of the Lord—and they would find but very few of their members comparatively remaining to fulfil their conditions of churchmanship.

13. I am limited to a few of the most common topics, and my space is nearly exhausted. I cannot, however, forbear to allude to one other point, and that is, the expulsion of the Bible and of religious instruction from our common schools. It is true that each denomination may have shools of its own, in which children can be trained in the religious opinions and usages which they prefer. But for the most part the people must depend upon our public schools. And these schools, in consequence of sectarian jealousy and rivalry, must be without religion. They are open to all sects and classes of persons, and no one of them will consent that his children shall be taught the religious views of the others, and therefore none can be inculcated.

Hence our children are taught all the principles of useful education, all the facts of history, all the precepts that are to guide them to usefulness and respectability in the world—as things about which all men are agreed, and the importance of which is denied by no one. But religion is omitted, as either a thing not of sufficient importance to occupy any portion of the precious hours of childhood and youth, or as a matter so uncertain and debateable as that the safest way is to let it alone. And thus the most susceptible age, the season in which the impressions that sink the deepest and last the longest are made, is permitted to pass in infidelity and irreligion, as though God had never said, "they that seek me *early* shall find me." Soon the engrossing cares of manhood succeed, and reach over into the infirmities of age, and thus multitudes go down to the grave as unprepared as though no Saviour had died, and no Holy Ghost had been sent to sanctify them.

14. And among those who are led to a faith in the Saviour, the truths of Christianity do not enter into their souls and become a part of their very life and consciousness, as do the things which they learn in early years, and which they have not been accustomed to hear doubted, contradicted or denied. Their faith is at best sickly and limping. It yields and bends before the fierce onset of the temptations and strifes of the world, or the continuous pressure of appetite and passion. Alas! alas! how often does the Ambassador of Christ hear, as a reply to his entreaties for his Master's sake that men would be reconciled to God, that they dare not undertake the solemn vows of the Covenant until they are differently situated in regard to their worldly concerns.

If, now, all who profess and call themselves Christians were united in faith and in righteousness of life, and Christianity could enter into any system and enterprise of education together with the useful sciences—as a thing not less important, and equally as certain, as themselves—what a harvest of souls would be gathered into the Redeemer's Kingdom!

But now our public means for training the mind and forming the character, by neglecting and omitting Christianity, tend to infidelity—practical at least, if not speculative. The faith for the most part retains its hold upon the mind by the influence of the instructions which are received at home, and the irregular and spasmodic efforts to awaken an interest in the subject of religion, which are made from time to time, render the great disadvantages of a world, of opinion and education against them.

I cannot, therefore, but regard the development of sectarianism as the great modern manifestation of the spirit of anti-Christ, which, as St. JOHN says, was even in his day evident in the world. It leads, as we have seen, in various ways, to irreligion and infidelity, and thus to the ruin of the souls for which Christ died.

15. Now there is no remedy for this evil but a suspension of its cause. This implies that we seek out and identify the Church which our Blessed Redeemer founded in his own blood,—which must at last triumph over all rivalry and opposition. Such is the unchangeable decree of Him who worketh all things after the counsels of His own will.

In this country the return from sectarianism to the Church is neither difficult nor uncommon. It is not attended with the acquiescence in anything that is repugnant to right feelings, or contrary to a sound interpretation of the Scriptures. It is nothing unusual to see congregations of very good size made up entirely of persons who have been gathered in from the surrounding denominations. A comparison of statistics shows that in our oldest and most established congregations, even, about one fourth of the annual admissions to our Communion are persons who have belonged to some other. And besides, all the clergy that we raise among ourselves—and the proportion of our young men who incline to the minority is very great—probably not less than two-thirds of all we have—were brought up in some of the surrounding sects; and about one third had been trained for, and actually entered, the ministry among them before they sought it amongst us. The number which we have lost to go to any of the Protestant denominations, is inconsiderable. And the few who have become Papists—some ten or fifteen in the whole, from first to last—were, I believe, without an exception, persons who had been brought up among the sects—had never fully understood the Church—and in most cases did not stay with us long enough to get into the spirit of our system.

I speak not of these things by way of boasting—God forbid!—but as significant facts, which show very conclusively that the course of reasoning which I have endeavored to present to the reader, has not failed to impress others—and those, too, who are the best capable of judging of it—with the same sense of its force as it has myself.

The abandonment of sectarianism—and it must be abandoned, for a kingdom divided against itself cannot stand—may require much self-denial; in many cases a severe and protracted struggle. But the reader certainly needs not be told that such a struggle may be required by His Saviour. I have the utmost confidence in the good intentions of the vast majority of those whom I believe to be in error. I entertain not the slightest doubt that their salvation may be confidently hoped for through the mercy of the Atoning Redeemer. But I do believe that the subjects of these papers has not yet been presented to their minds and consciences as it admits of being presented, and as it ought to have been. Whether I have done anything towards so desirable an object, is a question which I must leave to others to decide.

But, after all, it is not chiefly on their account that I have written. Among ourselves the custom has been far too prevalent of resting the whole subject of the claims of the Church on one or more of the peculiarities of its constitution; thus, in appearance at least, making the difference between the Church and the sects to depend upon mere form or circumstantials. This method can prove at best only similarity, but not identity, between any Church now existing and that which our Lord and His Apostles instituted; and labors, moreover, under the disadvantage of appearing to attach more importance to matters of outward form and organization than is consistent with the spirit of Christianity.

But this method, moreover, excites an unfavorable influence upon the minds and characters of our members. It is one reason, as I have no doubt, why we have so many among us who seem to think that the Church belongs to them instead of their belonging to the Church; and therefore claim to guide, control and modify its doctrines and usages, rather than submit to be taught and guided by it. Thus the spirit of sectarianism—which is a great blight upon genuine piety—is fostered in the Church, and by maintaining its peculiarities, no less than if the object of our zeal were merely a denier of our own. The difference between a sectarian spirit and genuine piety is of the most fundamental character. The former is a zeal for that which we have chosen to adopt: the latter is the humble submission to what we have seen to be the will of God. I hope that the mode of presenting the subject, which I have pursued in the foregoing articles, will have some tendency to promote this last named state of mind in the Church. For without it, outward forms are of no avail, and it can be of but little consequence whether one is in the Church or not.

The leading design of the merciful dispensations of God to man appears to be, to bring back as many as possible to holiness and submission to His will. In the accomplishment of this work, the Church is the chief visible means and agency. It is the economy of second causes through which He works. In this, so far as we are permitted to judge, depends its whole value. Doubtless it is intrinsically better adapted to that end than any one differently constituted could be. But how well so ever it may be adapted to the end, the whole tenor of the Scriptures, no less than many explicit declarations, teach us that membership in it—unless one submits to it, as to the Messenger and Ambassador of Christ, in meekness, humility and love—will be of no avail. "Christ formed within us," is the grand result at which all its principles, functions and powers are directed. For this an outward organization was given it, and incorporated into the very "foundation that was laid" by Jesus Christ Himself, "that there might be no schism in the body;" for this the elements of its constitution were made channels of divine grace; for this the Holy Ghost was sent to abide with it forever, and for this, CHARITY—which suffereth long and is kind, which envieth not, vaunteth not itself; is not puffed up, which doth not behave itself unseemly, seeketh not its own, is not easily provoked, and thinketh no evil, rejoiceth not in iniquity, heareth all things, believeth all things, hopeth all things, endureth all things, and never fails—is declared to be "the more excellent way," and greater thaneven "faith and hope."

Seen in this light, the Church is no mere matter of outward form, or combination of forms It is the living witness and testimony of God—the sheet anchor of religion. And we enter its communion, not because one or more of the peculiarities of its constitution commend themselves to our judgment, but because we see, as St. Paul says of the Ministry, that unto it God has committed the work of reconciliation, and by it, as an Ambassador, Christ comes to us, beseeching us that we be reconciled to God, and that in its communion we may be trained for the Church and communion above, where schisms and divisions can never prevail, and where we shall see, not as now, through a glass darkly, but face to face, and know even as we are known. Such a view of the subject produces a softening and humiliating effect upon the native hardness of the human heart, and teaches us to renounce our own wills, that the will of God may be done; to become nothing in ourselves, that Christ may the more fully dwell within us, and occupy all the faculties of our mind and soul. And if I shall be found to have done anything towards the accomplishment of such an object, I shall feel myself most amply rewarded for the hours of assiduous labor and prayerful thought which I have taken from other duties to bestow on this. That such may be the result, is my prayer to Him who overruleth all events, and uses all things as the agents of His Blessed Will.

I have now, Mr. Editor, accomplished the work which I have undertaken. It has reached a length far beyond what I anticipated, and I fear that I have long since exhausted your patience, and that of your readers and other correspondents. And I desire here to make the due apologies.

My acknowledgments are also due to yourself, and to those of your friends who have been kind enough to express favorable opinions of my humble undertakings. I hope that it will soon be submitted to their examination, and ready for their use in another form.

Very truly yours, D.

For the Churchman.

MORAL REGENERATION—VALEDICTORY.

Mr. Editor.—I am too good a republican not to respect a general opinion, and too good a friend of order not to bow to the long-forbearing intimation of a moderator in the editorial chair, a patience for which I return my warmest gratitude. I therefore take my leave of the Maple Controversy. To do so with proper respect for Mastix, I must rejoin a few words to his last article. Your editorial quotations and *finale*, not being addressed to the debaters, I leave to the readers they are intended for. To "Christian" I present my thanks for his patristic co-operation.

All happiness be with the "pleasant" Mastix: "there is no terror" in his arguments. The "scattered abroad" were a *class*, permanently existing, though ever changing individually by deaths and moral new births; so that we are *not* to "believe that every one of them lived to be gathered into the Christian Church": the *class* was gathered in, and their gathering is still in progress. Further: The "scattered" of the prophecy were not Jews, for *they* all, every where, belonged to the "nation" and their Church, and required no "gathering togther" into either: a "remnant" of them sufficed for the stock of the gospel graft. Again: The Jews were "children of God" from the time of Moses and Abraham, yet those of them who "received Christ obtained power to *become* the the sons of God," of course in a further sense, viz. by a higher sacramental relation, and by a more complete and more comforting moral change; both which exalted favors were accorded likewise to the heathen, when 'gathered into the one Church.'—Can it be that Mastix abandons thus to me "the parity of the predication?"

With Mastix's syllogism I have nothing to do. Our translators give "instructers" for the Greek *pædagogues*,—between which words there are, for the apostolic declaration, neither *major* nor *minor* distinctions.

If St. Paul had told the Galatians, 'for whom I am in extreme sufferings *like* those of travail,' the scholar-like Mastix might "contend" with reason for that sense only. But he omits terms of comparison, all qualification whatever, and says explicitly "of whom *I am in birth-travail* again,"—not a hint of "like" or "as". Nothing but regeneration, and that *repeated*, satisfies the Greek; and baptismal regeneration is not iterable.

The 27th Article declares that "the *promises* of forgiveness and adoption are signed and sealed" at the font: language cannot be more definite. Mastix undauntedly "accepts the teaching of the Article", yet *makes* it say that the '*performance* of these promises is signed and sealed!' A queer deference to a standard! Queer law, too! that A give his bond to B, and sign and seal it,—and then come and discharge the bond, fulfil the "promise", and, instead of cancelling the now useless signature and seal, actually sign and seal it when it was a bond no longer! I cannot, for the life of me, ascribe such law or logic to Cranmer, and Ridley, and Parker, and our own White.

Every word in the extract from Bishop Bull is *perfectly* applicable to my view of moral regeneration and of justification; and baptism is neither mentioned there nor necessarily implied; nor can his precise view of the connexion between them and that sacrament be inferred from the other reference of Mastix. Some fontal divines treat abstractly the new-birth and the justifying process, *then* showering thickly the winged leaflets. Bishop Bull, moreover, seems to *recognise* what I call two regenerations, in a "sonship" and an "adoption," distinct from each other,—"Upon the man *now* justified and gifted with the privilege of *sonship*, the '*spirit of adoption*' is set forth by God.... This donation of the Spirit, which *follows* justification", &c. A maple seed unquestionably is here, whether covered by the shell or frankly open.

I believe that my cause now stands firm against the objections brought by my opponents; not one of my seven queries, originally offered, has been effectually answered. Yet, in concluding my labor, I trust that the fondness will not be imputed to me of expecting much immediate fruit, a wide conforming of opinions to those I have defended. Half my readers may have cared too little for the "discussion' to give it more than a glance. Of the other half, nearly all have formed (probably expressed) their several judgments of the matters involved, and will not accuse me of the vanity of endeavoring to change them; leaving only the few who are both thoughtful and open to argument,—and these may opine that my reasoning is not strong enough to withstand the numerous currents against it,—their intellect being thus withheld from its mastery over an external discouragement. In short: our Romanisers scout all contradiction of a catholicism full of stalactites, stalagmites, and all -incrustations, and particularly of the *opus operatum* of the scarlet mother: our Tractarians repudiate every shred of doctrine that would brush away pseudo-catholic cobwebs, and that does not over-value the sacraments: our "High and Dry" regard it as presumption to think a thought that is not found in some *sterling* book of theirs, written by some of their *sterling* authors: our "No-party" *party* exclaim, "the Church as it is," and frown into nothingness the earnest and loyal inquirer who would investigate '*how* the Church is' on a keenly -disputed point: while our Puritans would reduce baptism to a ceremony of outward form, and justification to a galvanic ceremony of inward feeling,—even their cold stages pertain to their fever. Such, very extensively, is the troubled, the almost chaotic ocean into which Acernus launched his little maple bark; and he expected not to change materially its aspect. But, as he struggled onward, he humbly "cast bread upon the waters"; and if the "many days" that will elapse ere it be "found" shall exceed his term of life, so be it. Till that term is reached, it will be an unmingled happiness that his feeble endeavor to rescue a sacrament from superlation, and to educe from scripture its open, its broad, its deep doctrinal view of personal religion, has been pure, unembarrassed by any lower or temporary consideration whatever.

"Fare ye well":

Feb. 3, 1849. ACERNUS.

For the Churchman.

FAITH OF THE STRONG CHURCHMAN.

AN ADDRESS delivered at the First Anniversary of St. Michael's Free Church, Brooklyn; of which the Rev. E. M. Johnson is Rector: by the Rev. Samuel Roosevelt Johnson, D. D.

IN looking around at man, and his complicated wants, every one who has a heart wishes that those wants may be relieved; and that man may be carried forward safely and happily through this world, and so as to secure the happiness of the world which is to come. These wants of man are many—wants of the body, of the mind, of the soul. Some of these are felt at once, the stern discipline of life forcing us to contend with them; others are readily perceived and generally confessed. But the necessities of man's *spiritual* nature are not so generally felt, so readily confessed, so prudently and effectually met. Yet what Christian will not own the fact, and uphold it, that these wants of the soul, of the undying nature of man, are the most real; and that to meet them well is man's greatest necessity, and involves the welfare of his being? The wants of the body are sensible, visible, tangible; and the world is chiefly occupied in providing for them; yet, pass a few years, and it remaineth that they that weep be as though they wept not, and they that rejoice as though they rejoiced not, and they that buy as though they possessed not; for the fashion of this world passeth away." But the soul—the living, ever-conscious, immortal soul—it abideth; its destiny survives; and that destiny is affected, for evil or good, by the soul's history on earth.

When the question comes up, 'how shall man's spiritual wants be best provided for?' various plans and remedies present themselves to the thought of the many, each urging its plausible claim. Yet not a few of the most plausible plans have proved the least effective, or the most injurious. We judge by the senses; but the soul is not in the sphere of the senses; and our remedies, the most readily suggested, are thus unsuitable and useless. We judge superficially; and the soul being so inward and so real, the remedy reaches not to its depths, and touches not its substance. We do not know the soul's nature; and so through our ignorance, we cannot comprehend or master the difficulties it meets with. We cannot see the invisible world as it now exists; we cannot see the after-history of the spirit; and so we do not know what instrumentalities are the best for us to apply, or at what particular results we ought to aim.

Now, in this our ignorance, we Christians believe in the great fact that God, in his redeeming, restoring, regenerating and glorifying plan, through Jesus Christ, his only Son, our Lord, has given unto man a spiritual institution for man's moral and religious good, and to prepare him for the other life; that in this institution He has has uttered his oracles, his words of holy truth, revealing supernatural effects and doctrines, promises and threats; that in it He has deposited his ministries and select instruments, and gifts for man's higher and abiding good; that in this institution, even "the Church of the living God," He is peculiarly and mysteriously present as He is not in the world; it is our Lord's "Body," animated by his personal spirit and penetrated with the nature of his high and glorious humanity; in fine that His Church is "the city of our God," the home which the Lord has himself provided for the souls of his people to be nurtured and protected in; and in its midst is the wide river of His Blessing, fed by multitudes of sacred streams, all rising and coursing in their channels within the sanctuary.

Brethren, it is our faith, the *faith of the strong Churchman*, that whatever other instrumentalities may accomplish, none of them, nor all of them together, can approach to the virtue and the blessing which are in the real Church of the Redeemer; that our highest wisdom lies in using its means of grace ourselves, and extending its means of blessing unto others; that man's true happiness for earth or the future world is best promoted by trusting to the divine appointment, and not to our own independent suggestions. I say not, that nothing can be done in any other way; for the Spirit of God, universal in his influence, and pervading in his presence, moveth on the face of the waters every where, even in the world's wildest chaos, enlightening, agitating, transmuting, compacting, forming, developing; and many and vast are the mercies of God "over all his works," and precious are the gifts which He has given and has in store for the great family of man. I say not, that many of these remedial plans, existing out of the Church, may not be the suggestions of the most unfeigned kindness and a thoughtful benevolence. I deny not that they relieve much of the body's wants, meet much of the mind s necessities, and do some things for man's spiritual nature and destiny. But the Church of our Redeemer, formed by himself in wisdom and in love, *and for man*, must vastly overpass all the rest in the very nature of things, in the very necessity of reason; and *must* effect for man blessings to which the others cannot reach in the order of their sphere; and even of those which they can reach, better degrees and larger amounts, and more firm and perpetual possession. It may sometimes even be the case, that to the common mortal eye, other denominations or associated bodies, distinct from the great Church of God, may promise or may appear to affect more than it, and to do its own work better. It may seem that some humanly suggested instruments are more handy in the managing and more effectual in working than the Church. You well know how common a thing it is, in this our age, to say that the Church has had its day; that it has been tried and been found wanting: or that it has lost its gifts, and is good but for little. The philosophizing unbeliever thinks so, and acts accordingly; the religious institutions of *the world* are instinct with this idea, and it manifests itself perpetually; even "the children of the kingdom" are too apt to falter in faith, and to retard the progress of the kingdom's blessings and of their brother's welfare, by too readily abandoning the privilege of their election, or by not diligently and faithfully availing themselves of its wealth.

We must not, however, believe that all the remedies which seem to promise or do well are what they seem. Many produce a mere temporary effect. Many check evil for a time only to give it greater power afterwards; like fresh fuel covering up the fire for the hour, then adding fierceness to its heat. And as to the real progress made, we may make sad mistakes judging by mere sight. We may insist upon it that we see it with our eyes; yet for all that we may be greatly deceived. I remember in reading Parry's Voyages to the North Pole, that once they were on an immense field of ice, and travelled forward upon it a dozen miles or more. They had moved their limbs, they had worked hard, they had gone ahead, they had passed many a waymark; and it would seem that there could be no dispute about the matter. But on taking an observation, they found that they were a dozen miles farther back than when they started; for, behold! that field of ice, boundless to their vision, was all afloat in the vaster ocean of the north! And so, when we take observation according to the higher spiritual science, shall we find that much of the so-called religious progress made in the world is on a backward track.

I do not mean, however, to hold an argument upon this subject. It is the settled conviction of *faith* that God's Church, God's truth, God's way, God's means, are those which we should use, and which *must* be best. This principle is the principle of faith, under certain circumstances, of faith as opposed to "sight," the wisdom and self-sufficiency of Christ as opposed to the wisdom, the sufficiency and the availability of the world. The disciples of Christ should ever confess the principle, however imperfectly they may apply it. We brethren, as Churchmen, are accustomed to confess it; many of us are proud of it as of one of our most distinguishing badges. May we wisely, consistently, and charitably maintain it.' It is spiritual wisdom—it is a noble consistency—it is the highest charity.

In endeavoring then to do good to man, we believing the Church of Christ to be the great Reformer and Improver of the human condition,—THE CHAMPION OF HUMAN WELFARE—believe that we fulfil the work of wisdom and of kindness the most effectually by extending and intensifying the Church of Christ; by endeavoring to secure its completed perfection of parts and of degrees, and by permitting it to have its freest true developement in adapting itself to meet man's various and great necessities:—and by spreading it out to realms which the Divine Providence places under our more especial gurdianship, whether to the farthest region of our country, the colony of our exiled brothers in Liberia, or here, near at hand to our own Empire State, and the destitute parts of the great city we are living in. This work here, freely done in this parish of St. Michael, is one happy and successful illustration of such 'work of faith' and 'labor of love'. God grant it may be imitated, paralleled, exceeded, multiplied over and over again, till our citie's wants here and on the New York side, in their most neglected parts be reasonably and satisfactorily met.

Brethren! it is because we believe that God's own things are so much better, and that our wisdom and duty lie in using them, that we Churchmen are so careful about the identity of the institution, the validity of the ministers, the authenticity of the society, the reality of the sacraments, the authority of the services.—Make our human instrument just like God's own instrument in imitative appearance it would not be 'that same', and man would be the loser in time and for the future. *We* like to prove our deeds; to have the one who held the deed last convey it over to the next one.—A man might show a prettier deed, a larger and a whiter sheet, handwriting more skillful, a big sign manual, and a magnificent seal—it all will not do with us, if there is a break in the transmission: if the man who claims to make it over fails to show good title. Then do your best to have your lot ever cast in the true Church of Christ; do your best to advance its cause, and to bring in your fellow mortals to its select privileges and blessings. And since alien instrumentalities, however seemingly useful, are clearly injurious, whatsoever incidental benefit they may have wrought, if they counteract or retard the Church, because then they counteract the better instrumentality and retard the holier cause, be careful how you work outside the sacred walls, and with tools other than those of the sanctuary.

And where you are doubtful as to your position, inquire as to the identity with Christ's own Church, and see that you do your best to be of it and to be in it. Follow the great highway of the Lord's own Apostolate. If any of you are of those who have clearly lost the track, rest not till you find it. Permit me to give a familiar and personal illustration. I was once* on a very dark night in December, lost upon a prairie in the West; I was in the stage and the only passenger. For two hours, the driver and myself hooked arms and led on the horses (for it was so very dark that we found ourselves unable otherwise to lead evenly or in the same direction) feeling for the lost track with our feet, dragging the foot edgeways over the ground. At last we were about giving up in despair, when I was startled by a scream of joy which the driver gave—"I feel it, I have got it"—and there it was, sure enough, not visible to the eye, but palpable, broad, beaten, plain. But which way should we place ourselves to travel upon it now when found, for we might be in the true path, yet moving backward. In entering the prairie, I remembered that the wind had struck the back of my neck unpleasantly; so we set ourselves in the same direction, the wind against our backs, and on we went—and at last we found our home.

So, beloved, should we have an anxious solicitude to be in the great and true highway of our Lord, and never should we be content with loosely wandering over the trackless plain, venturing on thoughtlessly and indifferently; nor should we be irresolute and inexertive even under the exactions of a more imperious necessity. If you are on the right path, persevere patiently and cheerfully. If you are not, feel diligently and earnestly for the track until you find it; learn the direction in which they set out who entered on it first, at its very outset; act according to the primitive idea; follow after the great travelling company of the Saints of old, and you must succeed. *You* will indulge *me* in adding this one word: 'keep to St. Michael's and the way its standard floats; go right onward; and I *venture my prophecy*, you will go right, and you will go onward too'.

---

* I was returning from the ordination of the Rev. Andrew Wylie, D. D., the President of the University of Indiana—that gifted and eminent servant of the Church, equal to its highest intellectual positions, whose own private history in searching for the right track would well illustrate the incident. Happy, and welcomed and well provided for was I when I reached my home though it was so late: would that my friend were as happily placed, as heartily welcomed and as well provided for, in some noble mansion *of the Church*! As I have ventured one prophecy in the Address, I will venture another here:—that his large experience, and wise economy, and practical ability would ensure stability and success: and the rich and matured effusions of his logical and eloquent master mind would add enduring lustre to the name of our proudest institution.

THE CHURCHMAN.

New-York, Saturday, Feb. 10, 1849.

It is but just to the Ecclesiological Society to insert the defence of "R. R. C.," which appears on our first page. We think of nothing in the way of rejoinder which would not occur to an intelligent reader, taking the same view with ourselves, and therefore let the communication pass without comment.

We had purposed to pursue the same course with "Scholasticus," in case we should hear from him again, being very desirous of brevity. But on reading his rejoinder to our strictures on his former communication, we find some complications of thought which we must try to unravel. We give his piece first.

For the Churchman.

Rev and Dear Sir.—I thank you for inserting and answering my observations on the "heresy of canonization;" but I cannot help reiterating my remark that, even restricting the word to its modern Roman use, it is not canonization itself that is heretical, but the implied Cultus, or, as you call it, Adoration, of the Saints, which ought not to be called a "*popish* heresy," since it is not *peculiar* to the Roman Church.

The Greek Church invocates the Saints, treats them as mediators of Intercession and Aid, worships them and their pictures by lights, kissing, bowing, dedication of Churches, festivals, &c., just as much as the Roman; and the simple fact that the Roman Church claims the exclusive right (for the last eight centuries) to determine what individuals departed, of reputed sanctity, are to be honored as Saints by the *whole* Church, (*publice* posse coli, in the language of Bellarmine,*) cannot render her peculiarly responsible for the general doctrine of the *Cultus Sanctorum.*

For many centuries before the Reformation, the whole Catholic Church had worshipped the Saints, and invoked their prayers and succors; and with the exception of the three Anglican Communions, the whole Catholic Church does the same thing now. Nay, Anglican Divines, of unquestioned orthodoxy, have justified or commended, or even imitated, this very ancient and at one time universal usage. Bishop Montague's sentiments on this head were quoted by yourself, I remember, some years ago; and Bishop Andrewes (whose name is a synonym of English piety) inserted in his devotions forms of what is called oblique invocation, implying certainly a degree of relative worship.

"Making mention
Of the All-holy, undefiled, and more than blessed
Mary, Mother of God, and ever Virgin,
And of all Saints,
Let us commend ourselves, and each other, and
all our life,
Unto Christ, our God."†

Now if "the term *heretical* denotes views contrary to Holy Scripture, as explained by the concurrent testimony of the Catholic Church," as you accurately observe, with what face can any man call that an heretical view, which the infinite majority of the Catholic Church *now* adheres to, and which the *whole* Catholic Church embraced for centuries. For you, dear sir, coincide, I know, with that famous sentiment of S. Augustine, *Si quid horum tota per orbem frequental ecclesia, . . . quin ita faciendum sit, disputare, insolentissimæ insaniæ est.* Ergo, not to say the Canonization of Saints, but their very Cultus is free from the least note of heterodoxy or impiety.

I might take another ground, and deny that either the Cultus Sanctorum or the Roman Canonization of Saints involves a denial of the doctrine of the Intermediate State, even in your sense. St. Bernard, who taught and practised the worship of Saints as of *ordained Mediators* between us and God, believed that their blessed and disembodied spirits were, *until the Day of Judgment*, under the Altar, i. e., as he explained it, standing in the presence and blessed with the vision of Christ's glorified humanity; and he thought that the full vision of God in his essence, which he called being exalted above the Altar, was reserved for the Day of Resurrection and Judgment.‡ It appears that the Greeks now entertain an idea not altogether dissimilar; but the decision of the Council of Florence in the decree of union between the Latin and Oriental Church, manifests the erroneousness of this opinion, if it be so understood as to deny that the beatific vision of God is now enjoyed by the "Spirits of just men consummated." For the humanity of our Lord, as Bellarmine truly observes, is not a mist that obscures the Divine Essence, but is the very medium of its clear manifestation; and the Lord God and the Lamb are the united light of that supernal and blissful temple.

It is indeed, sir, a most extraordinary infatuation which has possessed us, to think that He, who is not only our God, but also our brother, bone of our bone and flesh of our flesh, love incarnate and almighty sympathy, sits alone, in solitary grandeur, on His Mediatorial throne, surrounded by Angels, 'of whom he took not hold,' while the companions of His temptations and associates of His sufferings are contained in some dim and remote 'receptacles,' we know not where; as if He had not said—'Father, I will that *they also* whom Thou hast given Me be with Me where I am; that they may behold my glory which thou hast given Me;—(such is the human yearning of the soul of Christ, whose omnipotent attraction draws His Saints into His blissful presence)—as if he had not also said—'To him that overcometh will I give to sit with Me on My throne, even as I also overcame, and am set down with My Father on His throne.'

In short, I am one of those, dear sir, who cannot be satisfied with a Catholicism, as it is somewhat strangely called, which the actual Catholic Church, for at least fourteen centuries, has known nothing of—a Catholicism which has *not* been handed down as a traditional system even to our days, but in fact has been expiscated, in your own felicitous phrase, quite recently, too, out of the documents, ill understood in my opinion, of the primitive ages. Such a Catholicism, as the Greek Patriarchs answered the Non-jurors, is nothing more than 'Lutheran Calvinism,'§ and it is such a Catholicism as the Greeks now very unceremoniously tax with heresy.

As you refer me for further satisfaction to some of your able contributors, I send this with a feeling of unaffected modesty, which, however, is counteracted when I remember that I have already ventured to place myself in seeming conflict with yourself.

Affectionately yours, Scholasticus.
New York, Feb. 3d, 1849.

---

* De Sanct. Beat. C. X. Sanctos non canonizatos privatim posse coli non publice.

† Bp. Andrews Devot. Fifth Day.

‡ S. Bernard, Serm. 4. Apud Bellar.

§ Lathbury, Hist. Non-jur. C. viii. p. 324.

Our correspondent quotes from Bishop Andrewes what he calls an "oblique invocation," and an expression of "worship". Now we are not going to quarrel about words: and therefore we say at once, that to *such* invocation and *such* worship of those who have departed hence in the Lord, and who now rest from their labors, we make no objection. On this subject we are content with the provisions of our own Church; but we censure no Church which in its public liturgy, no individuals who in their private prayers, *make mention of the Blessed Virgin and of all Saints, and commend themselves and these Saints* ["ourselves and each other" says Bishop Andrewes referring to the Saints"] *unto Christ our Lord.*

Invocation may also be understood as a calling on Saints to intercede for us; as when St. Augustine, referring to the departed Cyprian, exclaimed, "Let blessed Cyprian therefore help us in our prayers." To such sort of apostrophes no objection is made; and if by canonization was meant no more than the mention of the Saints by name in the liturgy of the Church, for the purpose of commemorating their virtues and commending them with ourselves to Christ, in the prayer that they with us and we with them might attain to a blessed resurrection, and to the consummation of bliss in body and soul in the kingdom of glory, we should confess it to be an ancient, laudable, and Catholic practice.

But all this is *toto cœlo* different from that *formal, solemn* invocation of the Saints by name which is practised in the Roman Church; an invocation which is practised in places and times purposely set apart for *divine* and *religious* worship; which is accompanied with the same external signs of devotion as are used in the worship of Almighty God; which are introduced into the same office with, and immediately after, the solemn invocation of the Persons of the Holy Trinity; and the object of which is, not merely to ask the intercession of the Saints, but to implore from them mercy, strength, and protection. This formal and solemn invocation of the Saints supposes them to be now admitted to reign with Christ in glory and to participate with Him in His Mediatorial office and dignity. Now *these* are the views which we declared to be *heretical* (in the sense before defined by us and accepted by our correspondent), and which we said that the *Roman* Canonization (being an authoritative designation, and promulgation of the names of those who, as is pretended, are now enthroned in glory, and are to be *thus* invocated and *thus* worshipped), is fitted to uphold.

If our correspondent, in questioning the correctness of our position, had limited his remarks to *these* views, he would not have appealed to the name of Bishop Montague or any of the "Anglican Divines;" for they all with one mouth condemn this formal and solemn invocation, and the doctrine respecting the present condition of the Saints, which supports it: and there are few of them, we believe, who do not abcount this worship (and justly) idolatrous.

Whether our correspondent would say of this invocation, of this ascription of divine and religious worship to the Saints, and of this rash and presumptuous exaltation of them to a participation of the glory, and office, and power of the Divine and only apointed Mediator, that they are now adhered to by "the infinite majority of the Catholic Church," and have been "embraced by the *whole* Catholic Church for centuries," is appoint which we do not undertake to decide. One thing, however, we hold to be certain: and that is that these doctrines can never be truly said to have been embraced by the Catholic Church, unless we blot out the first six hundred years of her existence: that is, they have never been embraced by the Catholic Church at all. Scripture contains nothing either of precept or example to countenance such invocation and such worship; the ancient Church affords nothing which makes in its favor, but much which by the strongest implication condemns it. We are not aware that there is even a pretence in any respectable quarter to claim for the tenets and practices, which are here particularised as connected with the Roman Canonization, a *Catholic* consent, except it be on some such narrow notion of Catholicity as limits it to the Church of the *present* age. With such a notion of Catholicity we confess we have little sympathy. The Church of England reformed its services by Scripture and by the Primitive Church, and by this standard—the only test we can recognise of *orthodoxy* and *heresy*—we hold that every particular Church, whether Greek, or Roman, must be judged.

Our correspondent thinks he might deny that either the Roman worship of the Saints or canonization involves a denial of the Catholic doctrine of the Intermediate State; and in support of this view he refers to the case of Bernard, who taught and practised the worship of the Saints, and who at the same time believed that they had not yet attained to the Beatific Vision. But he himself immediately disposes of the case of Bernard, by adding that the Council of Florence convicted him of inconsistency, and taught that the worship of the Saints requires us to believe that their spirits are *now* consummated, and that they *now* enjoy the Beatific Vision; or, as the Council expresses it, "that those souls which, having contracted the taint of sin are, either in their bodies or out of them, purified from it, go directly to heaven, and there behold God himself, one God in three Persons, as He is." But that this Popish definition, which is directly in the teeth of the Catholic doctrine, does not involve a denial of the Intermediate State, our correspnodent does not attempt to show. We must therefore still hold to the opinion that it *does* involve such a denial; that it *does* attenuate the doctrines of the Resurrection and the final Judgment to the impalpable inanitions of a Swedenborgian fancy.

Our correspondent regards it as "a most extraordinary infatuation," to think that He, who is not only our God but also our Brother, Bone of our Bone and Flesh of our Flesh, Love Incarnate and Almighty Sympathy, sits alone, in solitary grandeur, on His Mediatorial throne;" that is, if we understand him right, he regards it as a most extraordinary infatuation to believe that our Lord Jesus Christ is the only appointed Mediator between God and man. We, however, think that the infatuation is rather with those who cannot see that the definition of the Council of Florence is a subtle contrivance to uphold the Popish invocation and worship of Saints; for to say that they "see God as he is, One God in Three Persons," is only the same as to say that the Saints can hear the prayers and discern the wants of their worshippers, because they behold all things "in speculo Trinitatis," in the glass of the Trinity.

If by "some dim and remote receptacle," our correspondent means, that the Catholic doctrine of the Intermediate State supposes the faithful departed not to be in a state of rest, joy, and felicity, we beg respectfully to assure him that he does this doctrine injustice. For it teaches that the souls of the righteous dead are in a state of peace and refreshment, of holy hope and felicity, beyond anything that the soul is capable of in this world. But we believe that the Resurrection of the body, and its reunion to the soul—because this doctrine is plainly revealed—is necessary to the final consummation of the righteous dead in the state of everlasting blessedness and glory.

The denial of the connexion of heretical views with the Roman Canonization is unimportant, compared with a seeming justification of these views.

We have therefore directed our remarks to the latter point, though we trust we have said nothing inconsistent with the high respect and regard which we entertain for our correspondent.

Our Bible and Prayer Book Society have been drawn on *very largely* for Bibles and Prayer Books for persons going to California. Will not Churchmen remember this, and make *special* contributions to the Agent, Mr. Thomas C. Butler, at the Depository, 20 John street?

Messrs. Stanford & Swords have just published a new edition of Bp. Hobart's Christian Manual; one of the very best of the Bishop's books. They have likewise just issued that standard practical work—Law's Serious Call. Of both these we shall have occasion to speak hereafter.

We are most happy to learn that the Bishop of New Jersey is again convalescent. We trust that there are many years of usefulness, to his Diocess and the Church at large, still before him.

We beg to call attention to the "Notice to vacant parishes," in another column. The advertiser is one who would be an acquisition to any Church.

Foreign Intelligence.

[From our late English Papers.]

England: *London Clergy.*—Some of the metropolitan Clergy are actively engaged within their respective districts forming—for the instruction of young men released from business by the progress of the early closing movement—evening classes in Greek, Hebrew, Latin, Mechanics, Philosophy, Drawing, &c.; the instructers, chiefly Clergymen, will give their services gratuitously. Rewards for proficiency, and honorary certificates for attendance to be granted to the young men. Seventeen of these classes have already been established in the metropolis.

Prize Essay.—The London Prize of Fifty Guineas for the best Essay on the following subject—"What evidence does Holy Scripture afford for the opinion that Demoniacal Possession ceased with the Ascension of our Blessed Lord, and how does our practical knowledge of human life correspond with the notices of Scripture on the point,"—has been awarded to the Rev. Thomas Woodward, formerly Scholar of Trinity College, Dublin, now Curate of Fethard, in the Diocess of Cashel. The judges were the Rev. Thomas Dale, Rev. William Goode, and John Poynder, Esq.

Winchester School.—An *emeute* recently took place among the Gentlemen Commoners of Winchester College. The Head Master had forbidden the customary display of fireworks on Saturday, the eve of the holidays; but the scholars, having obtained the usual supply, commenced kicking about fire-balls, and when the Head Master attempted to interfere, a well-directed shower of serpents compelled him to retire. On Sunday week the youths refused to attend chapel, and on Monday they barred the Master out of the school. Dr. Moberly therefore adopted measures for securing the insubordinates in the school-house, and every avenue of escape and relief having been effectually closed, after enduring the pangs of hunger for seven hours they were starved into surrender. One of the ringleaders has been expelled the school, and several of the delinquents have been severely punished.

Domestic Intelligence.

New York.—*Episcopal Acts by the Bishop of Maryland, Acting by request of the Standing Committee of the Diocese.*—Septuagesima Sunday, morning—In St. Clement's Church, city of New York, preached, confirmed 23 persons, and administered the Holy Sacrament of the Lord's Supper. Afternoon, in St. Luke's Church, New York preached, and confirmed 39 persons.

St. Michael's Church, Brooklyn.—A very interesting meeting was held on Wednesday evening, 31st ult., in St. Michael's Church in this city, to celebrate the anniversary of its organization. The Rev. E. M. Johnson took the chair, and after reading a portion of Scripture, called upon the congregation to pray for that and other churches in our land, and especially in this city; for all schools and institutions, for the promotion of Christian instruction, &c. &c. He then offered prayer by using some of the collects in the Prayer Book, and the Lord's Prayer. A report of the state of the congregation was then read, from which it appears that the number of baptisms for the year was fifty-five; of marriages, thirty-eight; communicants, fifty; of burials, thirty-five; of children under catechetical instruction, seventy-five. The church was said to be well filled on Sundays, with an attentive and serious congregation. After the reading of this report, the Rev. S. R. Johnson, D.D., offered a resolution, expressing the satisfaction of those present with the result of this enterprise, and tendering their support and sympathy. He prefaced this with some very interesting remarks on the importance of establishing churches in the outskirts of our cities, as well as in the newly settled parts of our country. Rev. Dr. Vinton seconded the resolution, which he accompanied with an address to the members of the congregation, forcibly pointing out to them their duty to their church, to their minister, and to themselves, if they expected growth in numbers or growth in grace. Both these addresses were very able and eloquent. The church was well filled, and every one went home satisfied with the manner in which the evening had been spent, and well pleased to know that "the work of the Lord" is prospering in that neglected part of our city.—*Brooklyn Eagle.*

Maine.—*Bishop's Visitation.*—On Thursday, the 25th ult., the festival of the conversion of St. Paul, the Bishop visited Trinity Church, Saco; preached in the afternoon and evening; and in the evening confirmed seven persons. Under the ministry of the Rev. J. S. Hammond, this parish, whose depressed and uncertain state was noticed a year since in the Witness, has already recovered a degree of energy and exhibited a zeal and unity which promises, under the blessing of God, the happiest increase. On Friday, the 26th ult., a parish was organized at Dresden, under the title of St. John's Church; the name of a parish and Church in the same town, which subsisted before the Revolution. The present parish has been formed under the labors of the Rev. Edwin W. Murray, and embraces a considerable number of the most respectable inhabitants of the town. Wardens and Vestrymen were duly elected; and a brief address was made by the Bishop to the congregation who were assembled.

On the 27th ult., the Bishop of the Diocese made his third visitation to the mission on the Penobscot. Having arrived in Old Town, the residence of the missionary, where a chapel has been opened for stated services, he was warmly greeted by the small but faithful band of Churchmen, the most of whom had but recently become acquainted with the services of the Episcopal Church. The missionary had collected his Sunday school together, in the afternoon, numbering about 75 children, when they were to be catechised by the Bishop. Prayers were read by the Rev. Samuel Durborrow, who also baptized two adults on the occasion. After which the Bishop, in his usually warm and familiar manner, interested the children for the space of an hour, by alternately catechising and addressing them. Previous to the service, our indefatigable and zealous teachers, in their efforts as well to please as to instruct their scholars, had prepared a collation, consisting of the various 'good things,' suited to the palate of the young. In the middle of the table, a Christmas tree was placed, and from the branches were suspended presents, consisting of books, scarfs, and other useful things, all of which were either made or purchased by the teachers themselves. Many of the children in the school were of the poor families in the village, whose religious instruction had been much neglected. It would have cheered the heart of a Christian or philanthropist, to have been present on this occasion, to have seen the little eyes gleaming with delight, and sparkling with pleasure, during the instructions of the Bishop—while the festive board tempted their youthful appetites, and while receiving the various presents designed for them. The children left the house not only assured that their teachers *wished* them a happy Christmas, but also did all in their power to *make* it so to them. They will look back upon the season of our Lord's birth, with pleasing emotions, and anticipate the next with delight.

In the evening our chapel was crowded to overflowing, when prayers were read by the Rev. G. C. V. Eastman, of Bangor. The Bishop then preached a very interesting and appropriate sermon, from Deut. xxvi. 17,—'Thou hast avouched the Lord this day to be thy God,' &c. Four persons were then presented to the Bishop for confirmation; among them was a lady 84 years of age, the widow of one of the earliest settlers on the upper Penobscot. The address to the candidates was very affecting, and few left the house that night unimpressed by the solemnity of the occasion.—*Christian Witness.*

Connecticut. — *Ordination.*—On Wednesday, January 24th, Right Rev. Bishop Henshaw, acting by request of Bishop Brownell, in St. James's Church, New London, admitted Rev. John J. Brandegee, Deacon of this Diocese, now Rector of All Saints' Church in the island of St. Thomas, to the Holy Order of Priests.

Morning Prayer was read by Rev. William F. Morgan, Rector of Christ Church, Norwich, assisted by Rev. Junius M. Wiley, Rector of Calvary Church, Stonington. The Bishop preached from 1 Cor. 2; 2—an interesting and impressive discourse. Rev. Robert A. Hallam, Rector of St. James's, N. L., presented the candidate. Rev. Thomas H. Vail, Rector of Christ Church, Westerly, R. I., assisted the Bishop in the communion service, and the Rev. Messrs. Hallam and Brandegee in the distribution of the elements. Rev. Riverius Camp, Rector of Trinity Church, Brooklyn, Rev. Giles H. Deshon, and Rev. Joseph Brewster, Rector of St. Paul's Church, Windham, were also present, and together with the Presbyters before named, united with the Bishop in the imposition of hands.

The services of the occasion were attended by a large congregation, and witnessed by all with marked attention. And the candidate returns with his enlarged powers to the distant and difficult field of labor, where he has held the office of Deacon so well and so successfully, cheered by the sympathy and followed by the prayers of many affectionate hearts. —*Calendar.*

Pennsylvania.—*Zion Church, Philadelphia County.*—At a meeting of sundry Episcopalians, favorable to the organization of a Protestant Episcopal Church, in the county of Philadelphia, held in the new edifice, rented for Episcopal worship, corner of North Sixth street and Franklin Avenue, on Saturday afternoon, 27th January, 1849, Col. Thomas Robinson was called to the Chair, and Mr. George Strawbridge was elected Secretary.

On motion, the following preamble and resolutions were adopted, viz:

Whereas, there are many Episcopalians in the western part of the district of Kensington, who live at a distance from any parish church, and whereas many of this description have attended the services of the Rev. Jacob M. Douglass, who has preached, with the approval of the Bishop of this diocese, in the new Church edifice, N. W. corner of North Sixth street and Franklin Avenue, since the first Sunday in December, 1848, being the third day of the said month,

Resolved, That it is proper and expedient to organize a Parish, and erect a Church edifice, to be located as the Rector and Vestry may deem most advantageous to the interests of Christ and the Church, which Church shall be denominated Zion Church.

On motion of Mr. McPaul, seconded by Mr. Charles Foster,

Resolved, That the Vestry be now elected, and consist of nine persons, who shall be empowered to increase their number to twelve, if deemed expedient.

Whereupon, the following gentlemen were duly elected Vestrymen for the ensuing year, to wit:

Rev. Richard D. Hall,	Mr. Charles Foster,
Mr. John Hockley,	" George Strawbridge,
" Howell Powell,	" William H. Moore,
" Peter Conine,	" James H. Deas,

Col. Thomas Robinson.

[*Banner of the Cross.*

Married.

At Islip, Long Island, on the 31st ult., by the Rev. Wm. Everett, Rector of St. John's Church, Franklin Smith, to Mary Ann, daughter of Lawrence Edwards, Esq.

In Trinity Church, Fredonia, Chautauque co., W. N. Y., on the 11th ult., by Rev. T. P. Tyler, Rector, Rev. Charles Arey, Rector of St. Peter's Church, Westfield, and Miss Sarah Crosby, daughter of William Risley, Esq., of the former place.

Died.

On the 29th of January, of consumption, at the Rectory, Douglas, (County of York,) the Rev. John Dunn, B. A., Rector of that Parish, in the fortieth year of his age, leaving a widow and one child to mourn his loss.—Widely and deservedly known as a man of sound judgment, strong sense, and singleness of purpose, he was beloved in his Parish as the warm and sincere friend of the poor; as the zealous Missionary, ready at all times to minister to the sick and afflicted, and as one who, undeterred by storms or heat, has carried far into the wilderness the message of the Gospel, to numbers whom it had not reached for many years before; and where, by his excessive labors, he found his death in the prime of manhood. Strongly attached to the principles and doctrines of the Church of England, which he unhesitatingly maintained and expressed, he had the happy skill to do it without offence, and his loss is as deeply mourned by members of other denominations as by his own people. In his former Parish of Grand Manan, where he resided for twelve years, will he long be remembered as one who among many difficulties labored earnestly for souls, and whose house, hand and heart were ever open to the stranger, the poor, and the afflicted.—With those who mourn him he has left the hope that he has exchanged a life of suffering for a glorious immortality; humbly relying on the merits of Christ the Saviour. He departed in perfect charity with all men.—*Frederickton (New Brunswick) Reporter.*

Notices.

☞ To Vacant Parishes: or Rectors wanting an Assistant in the Diocese of New York, Western New York, and Connecticut.

The advertiser holds at present the Rectorship of a Church in one of the Southern States; but on account of his wife's health, and the education of his children, he is desirous to return north early in the coming Spring. He is a New-Englander by birth and education: was ordained Deacon and Priest by a Rt. Rev. Bishop of a New-England Diocese about nine years ago, and has been in the same Southern State with his family *all the time, for the last five years.*

He desires a permanent settlement in some Parish, where an attempt to return to the good old ways of the Holy Catholic Church in the matters of Daily Prayers, and Weekly Communion, and the education of the young *in* and *for* the Church, would be both appreciated and zealously supported. If found desirable in such a location, he would have no objection to have a continued and daily personal superintendence of such a Church Parochial School, *for one year at least.*

The advertiser invites correspondence from those interested, through the Rev. Dr. Seabury, Editor of "The Churchman," who has kiddly consented to give all requisite information to those who shall address him, post paid.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

A regular meeting of the Board of Managers will be held at the Depository, on Tuesday next, the 13th inst., at 5 o'clock, P. M.

William H. Bell, Secretary.
New York, February 10, 1849.

PROTESTANT EPISCOPAL TRACT SOCIETY.

A regular meeting of the Board of Trustees will be held at the Depository, on Tuesday next, the 13th inst, at half past 5 o'clock, P. M.

D. Hubbell Hoyt, Secretary.
New York, February 10, 1848.

P. E. Church Missionary Society for Seamen in the City and Port of New York.—A Regular Monthly Meeting of the Board of Managers of this Society will be held in the Sunday School Room of the Church of the Ascension, on Monday evening next, 12th inst., at 7½ o'clock.

Thomas P. Cummings, Rec. Sec'y.
New York, Feb. 10, 1849.

ST. MATTHEW'S P. E. CHURCH,
CHRISTOPHER STREET.

Divine service in the Church every Sunday at half-past 10 o'clock, A. M., and 3, P. M. Seats Free.
New York, Feb. 10, 1849.—tf

ST. PETER'S CHURCH, BROOKLYN.

The Regular Quarterly Sermon will be preached in the rooms fitted up for Divine Worship by this parish, in Power's street, on Sunday evening next, February 11th, by the Rev. Dr. Lewis.

Divine Service will commence at 7 o'clock.

A collection will be made for the benefit of this church.
Brooklyn, Feb. 10, 1849.

CONCERT FOR THE BENEFIT OF THE
Church of the Good Shepherd.

Professor Woodbury, an eminent Vocalist of this city, and several other gentlemen, forming one of the most effective and brilliant Musical Corps in New York, have kindly volunteered to give a Concert for the assistance of the Free Church of the Good Shepherd, on Tuesday evening, 13th inst., at Military Hall, Bowery, opposite Spring street, the Proprietor of which also generously gives the gratuitous use of the spacious saloons for the purpose.
February 10, 1849.

To Correspondents.

"Contributor," "Catholicus," "Athanasius," and "T.," all able articles, bearing upon the controversy between "Acernus" and "Mastix," are received, and under consideration. "***," (two numbers,) and "Ambulator," (two numbers,) are received; as also, "A.," "W." and "Rector." Also "A Catholic."

Clerical Changes.

The Rev. William Henry Rees, having resigned the charge of All Hallow's Parish, Snowhill, Md., and accepted a call to the Rectorship of St John's Church, New Milford, Conn., requests that letters and papers intended for him, be directed to the latter place.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 30th ult., the Treasurer has received the following contributions:

From All Saints', Fort Smith, Ark, 50; Christ ch, Canaan, Ct, 5; St Paul's, Poughkeepsie, N Y, 8 28; Union ch, Killingworth, Ct, 1; Trinity ch, Moorestown, N J, 11 50; donation from a friend, 1; Christ ch, Greenwich, and Emmanuel chapel, Glenville, Ct, half, 10; Fort Gibson, Ark, 5; St Andrew's, Wilmington, Del, Christmas collection, S S, for the mission at Fort Smith, Ark, half, 10; St Thomas's, Newark, for Bp Freeman's jurisdiction, 5; St John's, Ashwood, Tenn, 40; St Paul's, Hoboken, N J, 10 77; New York, a children's mite box, 2; Grace ch, Haddonsfield, N J, 4; Grace ch, Whiteplains, N Y, 10; Christ ch, Rye, N Y, 27 25; through J K Sass, R A in S C, St Stephen's and Upper St John's, 58; Christ ch parish, 11; ch at Claremont, 10 31; a lady of Jacksonville, Fa, for salaries 2f Western Missionaries, being an Epiphany offering, 39; St John's, Tallahassee, Fa, Advent collection, 25 75; a friend to domestic missions, 25; Trinity ch, Columbia, 30; a friend to missions in upper St John's, 50; Charleston monthly missionary lecture, 4 14; St Paul's, 61 44; do, for Indians, 1; St Philip's, for Bp Kemper's jurisdiction, 43; for Bp Freeman's, 44; St Stephen's chapel, 25—427 64; collection in the Ch of the Ascension, New York, half, 426 77; special, for Domestic, 13; for Bishop McIlvaine's diocese, 50; for the Far West, 50—539 77. Total, $1163 21.

Thomas N. Stanford, Treas.,
New York, February 6, 1849. 139 Broadway.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 30th ult.:

Annual subscribers—From Mrs S Danberry, 8; A M W, 5; H Le Roy Edgar, 20; Rev S R Johnson, 2—35. George L Brown, a donation, 5; a life member, 25; contributions for aid to California, by the hands of S M Hitchcock, 10, 5—15. Total amount, $80.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treas'r and Agt.,
New York, February 6, 1849 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 30th ult:

Annual subscribers—From Mrs S Danberry, 2; Mrs A M W, 5; H Le Roy Edgar, 20; Rev S R Johnson, 2—29.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treas'r and Agt.
New York, February 6, 1849.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donation for the benefit of the poor:

From a friend, a package of clothing.

He regrets to be obliged to state, that it is impossible for him to meet the present necessities of the sick and destitute. The offerings placed at his disposal have been employed in that way which would afford the most extensive relief. Many gratifying results have come to his knowledge. To enable him to continue this department of his labors, he looks with confidence for the aid of those by whom he has hitherto been sustained. It will be their privilege, as heretofore, by their beneficence, to diffuse light and joy, in the abodes of suffering and sadness. The Saviour will regard that which is done, from the promptings of love, for the afflicted members of his fold, as done for himself. "He that hath pity upon the poor, lendeth unto the Lord."

Lot Jones, 77 Second Avenue.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left with Messrs Stanford & Swords, 139 Broadway, or at his residence.
New York, February 6, 1849.

GEN. PROT. EPIS. S. S. UNION.

The Treasurer thankfully acknowledges the receipt of $70 10—a collection in Trinity Church, in aid of the funds of the Institution. (Signed,) John W. Mitchell,
Treasurer Gen. Prot. Epis. S. S. Union.
Depository, 20 John st, New York, Jan. 29, 1849.

Advertisements.

HOBART'S Christian's Manual.
The Christian's Manual of Faith and Devotion—Containing Dialogues and Prayers suited to the Various Exercises of the Christian Life, and an Exhortation to Ejaculatory Prayer, with Forms of Ejaculatory and Other Prayers. By John Henry Hobart, D.D., Bishop of the Diocese of New York. One thick 16mo volume. 75 cts.
"Its object is to exhibit and enforce the various exercises, duties, and privileges of the Christian life, to awaken the careless; to excite the lukewarm; and to instruct and comfort the penitent believer."
New edition, just published by
STANFORD & SWORDS, 139 Broadway.
February 10—1t

SERIOUS CALL.—Law's Serious Call to a Devout and Holy Life, adapted to the state and condition of all orders of Christians. 12mo. 75 cts.
Just published by
STANFORD & SWORDS,
Feb. 10. 139 Broadway.

BROWNELL'S Commentary on the Book of Common Prayer, new edition, fine paper. Price reduced to $3.
Hobart's Christian Manual, 16mo. edition. 75 cts.
Steps to the Altar, 18mo. 4th edition, 31 cts.
Horne's Commentary on the Book of Psalms.
Just published by
STANFORD & SWORDS,
Feb. 10. 139 Broadway.

JANUARY REPORT.—THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, (11 Wall street,) has issued during the month of January, 1849, three hundred and seven new Policies, viz:

To Merchants and Traders,	97	To Mechanics,	88
Clerks,	38	Manufacturers,	25
Physicians,	3	Farmers,	11
Engineers,	2	Hotel Keepers,	4
Lawyers,	6	U. S. Officer,	1
Ladies,	4	Public Officers,	2
Brokers,	5	Teachers,	4
Sea Captains,	2	Artists,	3
Agents,	4	Other occupations,	8

New Policies issued in January, 307
ROBT. L. PATTERSON, President.
Benj. C. Miller, Secretary.
Jos. L. Lord, Agent.
James Stewart, M. D., Medical Examiner (residence, Abingdon square,) is at the office daily, from 2 to 3 o'clock.
February 10—1m

SCHOOL FOR MORAL DISCIPLINE.—The undersigned proposes to open a School immediately after the Christmas holidays, at City Point, opposite Fort Independence, commanding a beautiful view of the harbor, islands and shipping, and enjoying a most pure and exhilarating atmosphere; and he trusts that the experience he has had under the Rev. E. M. P. Wells, will insure him the confidence and patronage of the public.
Moral Education is the peculiar object of this School—to educate boys, not as if they were physically, but morally, men—men in infancy; and to teach them to act now on the same principles which they must or ought to act on in future life; to form (or, if need be, to *re*-form) a moral character; to treat them as possessing a soul as well as a body, a heart as well as an intellect; and as if existing not for this world, but in this world for another; not only to give power to the intellect, but to direct it; not simply to have the intellect under the control of the heart, but to bring that heart under the influence of those great moral principles which form the Government of God.
In Intellectual Education the object is to teach the pupil to think, to reason, to investigate, to discover for, and teach himself, rather then to write down on the voluminous pages of the memory the acquirements of others, without making them his own.
Physical Education is a principal subject of practical as well as theoretical attention, in food, exercise, air, bathing, the organs, and the habits. It is considered important, not simply for its effects on the body, but chiefly for its effects on the mind. Many of the vices in life arise from a neglect of Physical Education.
Exercise is taken regularly three times a day, Sundays not excepted.
Daily Bathing, in sea water, is strictly attended to.
Studies.—The regular studies are the Elementary and Higher Branches requisite for a thorough English Education, including Singing, Book-Keeping, Exchanges and Navigation.
Extra studies are the Ancient and Modern Languages, Instrumental Music and Drawing.
The Government is moral suasion, rather than physical force. The object is to show the reason for obedience, and thus lead the mind to approve of, and pursue, the good—never to indulge, but always to be kind—never to be severe, but always to be srict—to obtain unqualified obedience, by request, if possible, but always to obtain it; and, in this case, not to accomplish it by the infliction of sudden pain or fear, but by a gentler, yet longer process; the privation of play, of conversation, of familiar social intercourse with the instructers. We wish not to punish evil, but to cure it; and better yet, if possible, to prevent it. For this purpose, the boys are always with some member of the government, or one of the instructers. At study, at play, at meals, at rest, by night and by day, the boys are always with the superintendent, or a teacher.
Conditions.—Boys are received for a period of not less than six months, nor under the age of nine years. The boys, while members of the school, must be wholly under the direction of its government. The parents and guardians are requested to satisfy themselves fully respecting the school, and determine whether they can give up their boys wholly to its management for the time specified.
The expenses are $3 50 per week. The first quarter is to be paid in advance. As a boy is not to be received for a less term than six months, so the full expenses of the six months are to be paid. All expenses for board, tuition, books, (except for extra studies) stationery, washing, mending, medical attention, &c., are included in the foregoing charge.
Extra Studies 5$ per quarter, for each branch, (in classes) except Music and Drawing, which are $10 per quarter.
The School is under the supervision of a Visiting Committee, consisting of, Rev. E. M. P. Wells, Rev. Alexander H. Vinton, D. D., Rev. William Croswell, D. D.
References.—The gentlemen of the Visiting Committee.
WILLIAM BRADFORD.
☞ All communications should be addressed to William Bradford, Principal of School for Moral Discipline, City Point. Jaeuary 6, 1849—tf

EPISCOPAL Collegiate Institute, Stapleton, Staten Island, Rev. T. Towell, A. M., Principal.
The Winter Session will commence on Monday, 30th of October inst. The patronage of parents who wish their children trained up in the principles of *sound Churchmanship*, with the advantage of the best teachers in the Classical, Mathematical, French, German, and Spanish Departments, is solicited. Boats run every hour from the city, and land within five minute's walk of the Institute.
References—Right Rev. W. H. DeLancey, D.D., Rev. William Berrian, D.D., Rev. Benjamin I. Haight, D.D., Rev. Edward Y. Higbee, D.D., Rev. C. W. Hackley, D.D., Rev. J. F. Schroeder, D.D., Rev. Joseph H. Price, D.D., Rev. W. Morris, Rev. Isaac Pardee. October 14—tf

ST. TIMOTHY'S HALL, Catonsville, Maryland, six miles from Baltimore.
This Institution is conducted by the Rector and 8 Professors and Instructors. The situation is of known salubrity, and the buildings commodious.
Pupils are received between 7 and 10 years of age at any time during the year. The course of study extends from the elements to thorough preparation for the Junior Class of College, for Mercantile or Mechanical pursuits.
Special attention is given to the formation of correct Moral and Physical habits. The Rector and his associates reside in the Hall, and give their whole attention to their duties. The terms, $200 per scholastic year, are as low as at any institution of the same grade and completeness. The Modern Languages, Music, and Drawing are taught by competent Professors. Prospectus sent per mail upon application to the Rector. REV. L. VAN BOKKELEN.
The Bishop of Maryland, in his address to the last Convention says—St. Timothy's Hall continues to maintain its high character, and increase the number of its inmates. The improvements in progress at the last Convention have been completed, and few establishments in the country can surpass the convenience, comfort, and perfect order now manifest in this. September 16—tf

CHURCH SCHOOL for YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion. Miss Ayres, Principal. No. 54 West Twenty-first Street, New-York.
The Fall Term of this Institution will commence on the 18th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.
REFERENCES:
L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

FRENCH and ENGLISH Boarding School for Boys—corner of 86th street, and the Bloomingdale Road—Rev. S. Douglass, A. M., Rector.
This Institution, which has been in successful operation since the time of its establishment, will be open for the reception of pupils on Monday, the 18th of September. The locality is unsurpassed by that of any other school in the vicinity of the city; and it is the desire of the Principal to make the moral and literary advantages of the Institution equal to those which nature has given it. Parents who wish to secure a good school for their children are respectfully requested to visit the Institution and examine for themselves.
Circulars respecting terms, &c., can be obtained at the Bookstore of the Messrs. Appleton, No. 200 Broadway; and at the Office of the Churchman. Sept. 2—3m

A GRADUATE of Trinity College, Hartford, is desirous of obtaining a situation as teacher of Mathematics and of the Latin and Greek Languages. Good references given. Please address "Academicus," Wilton, Fairfield county, Conn.
All communications Post paid.
December 2—8t$

PREPARATORY GOVERNESS—The Advertiser wishes to obtain a situation in the above capacity, having had several years experience in the care and management of children—she would also undertake housekeeping—has no objection to town or country. Respectable testimonials can be produced.
Address C. Q., at the office of the Churchman.
December 2—6t$

THE CHURCH ALMANAC—Just Published, and now ready, the Church Almanac for 1849, with a new arrangement of the Calendar pages, showing the Lessons for each day, and a complete and accurate account of the General and Diocesan Institutions of the Church, together with an Alphabetical List of the Clergy. Orders to be addressed to
THOMAS C. BUTLER, Agent,
Sept. 2. tf P. E. Tract Society, 20 John street.

Selected Matter.

From The English Churchman.

MR. MASKELL'S SERMON ON ABSOLUTION.

(Concluded.)

NO. V.

Nov. 9, 1848.

My Lord.—We beg to acknowledge the receipt of your Lordship's letter of the 2d inst.: and in reply to your observations repecting the delay, which occurred in answering your former communication, we must remind your Lordship of the apology already tendered for that delay, namely, the difficulty of so many Clergymen meeting together to consult upon the subject.

As soon as we had an opportunity of conferring together on your letter we returned the reply, which we are sorry to find has not been satisfactory.

When we addressed our original Memorial to your Lordship, complaining of what we believd to be erroneous doctrines in Mr. Maskell's sermon, it did not occur to us to be necessary to set out the particular passages complained of, that Sermon having been heard by your Lordship when delivered at Totnes, at your last visitation: and being contained within thirty pages, when published with your concurrence. But your Lordship, not being satisfied with our protest against the Sermon generally, as "containing statements fundamentally opposed to the plain teaching of our Church in her Articles and Formularies, and in manifest accordance with some of the worst errors of the Church of Rome," and having desired us to "specify more clearly and particularly than is done in the Memorial, the passages of the Sermon which are therein stated to be thus fundamentally opposed to the plain *teaching of our Church*, in her Articles and Formularies, and to be in manifest accordance with some of the worst errors of the Church of Rome;" in deference to this your Lordship's desire, we set out in our letter of the 31st of October those passages of the Sermon, which had influenced us, *with one accord*, to address to you our Memorial. We purposely abstained from entering into any argument or discussion upon the passages adduced, as well because we deemed it more respectful to your Lordship, as because we considered such a course to be more in accordance with your Lordship's expressed desire. We are sorry to find, however, from your Lordship's letter of the 2d instant, that you are not only not satisfied with our references to the Sermon, but evidently consider our complaint, in part, at least, unfounded.

In justice, therefore, to ourselves, as well as with the view to satisfy your Lordship, we proceed to refer to those parts already brought under your notice.

1. We alleged the statement made in the 11th page,* that "the theological labors of the Schoolmen are built upon the strong foundations laid during the first ten centuries of the faith, as evidently discovering the approval by the writer of the theology of the Schools, which contain some of the worst errors of Popery." Of this statement your Lordship offers an explanation, and then you express your astonishment that, because Mr. Maskell "says this," that is, makes the statement complained of, "nineteen Clergymen should deliberately accuse him of speaking of men, whose writings contain some of the worst errors of the Church of Rome."—If the explanation afforded by your Lordship is legitimate and satisfactory, then the expression of your astonishment is natural; but a regard to our own character and position, as Presbyters of the Church of England, compels us respectfully to demur to that explanation.

The statement in that Sermon that "the theological labors of the Schoolmen are built upon the strong foundations laid during the first ten centuries of the faith," although it be introduced incidentally, is nevertheless an independent general statement, clearly in dicatingin our judgment, the writer's approval generally of the theology of the Schoolmen; and we confidently submit that, by no rule of construction is that statement to be limited, as your Lordship would seem to limit it, in its application to what is said of the adoption by them of the term "Viator." Neither can we at all understand how the legitimate use of this word can be said to involve "theological labors."

2. Our next complaint is against the statement concerning "Sacraments," as contained in pages 15, 16;† upon this your Lordship says, "These statements are numerous. Do you mean to include them all in your accusation? If you do not, state distinctly and plainly, which of them are intended by you."

In answer to this requirement, we beg to say, that, in the pages referred to, the writer declares that he uses this word "'Sacraments' in its wide stacceptation, as distinguished from the stricter sense in which our Church defines Baptism and the Holy Eucharist;" and speaking of Sacraments in this wide sense, not only does he give that *name* to other things and institutions than Baptism and the Supper of the Lord, but also attributes to those other things, called Sacrament, the *nature* of Sacraments. They are said to be "means of grace, *given by our Lord* to all who are in the right way," and "which *symbolically express* the deep relation which every passage of spiritual life must bear to the One Atonement of our Blessed Lord, and which *assure and impart the divine energy*:" and "thus speaking of Sacrament," he "adopts the language of one of the greatest Divines—Richard Hooker;" from whose 5th book of the "Ecclesiastical Polity," chap. lvii., s. 3, and chap. l., s. 3, two quotations are given, in which that great Divine speaks of the "force and virtue of use" of the two Sacraments ordained by Christ himself—Baptism and the Supper of the Lord—and of those only; but which the writer of this Sermon adduces as applicable to those other things and institutions which he calls "Sacraments," and in the wider sense. Thus contravening the teaching of the Church, as shown in her 25th Article and in the answers to three questions in the Catechism,—"How many Sacraments hath Christ ordained in His Church?" "What meanest thou by this word Sacrament?" "How many parts are there in a Sacrament?"

3. We alleged "the statements and suggestions concerning the inefficacy of faith and repentance alone, without priestly absolution to obtain pardon of sin."

And, on this point, we are glad to find that your Lordship in some sort acquiesces in our views, "thinking Mr. Maskell's words open to be understood in something very like this sense," that is, the sense which we attributed to them. And, since your Lordship has had "the satisfaction of receiving from him a distinct disclaimer," we will not trouble you with the quotations from Holy Scripture, and the 6th and 16th Articles, and the Homily on Repentance, by which we should otherwise have sustained our objection.

Of the other three points specified by us, as contained between pages 25 and 31, your Lordship now requires "a special statement of the words of Mr. Maskell, and the particular page in which they occur."

(1)—"The comparison suggested between the doctrine of the Church of England as at present held, and that of old, to the evident disparagement of the former," we allege to be contained in the paragraph commencing with the words "It may be objected," in the 26th page,*—and ending with the words, "the remission of sins," in the 27th page.

(2.)—"The declaration of the necessity of particular and distinct oral confession of all known and remembered sins, in order to the full grace of Sacerdotal Absolution," is found in the 27th page,† commencing with the words, "I hold it to be a most certain truth," and continuing to the end of the paragraph, which statement we consider manifestly contravenes the teaching of the Church of England:—1.—As that teaching is to be gathered from the Absolution used in the early part of the Morning and Evening Prayer, where it is said that "Almighty God hath given power and commandment to His Ministers to declare and pronounce to his people, being penitent, the Absolution and remission of their sins: and then, accordingly, the Priest declares and pronounces that "Almighty God pardoneth and absolveth all them that truly repent, and unfeignedly believe His Holy Gospel." 2.—As the doctrine of the Church may be gathered from the form in the Communion Service, where the Priest pronounces this absolution—"Almighty God have mercy upon you, pardon and deliver you from all your sins." 3.—In so far as the teaching of the Church is contained in the Homily on Repentance, especially Part II. of that Homily, and more particularly *the second branch of repentance* as explained in that Part II.,—commencing with the words, "The second is an unfeigned confession and acknowledging of our sins unto God," and ending with these words, "But it is against the true Christian liberty, that any one should be bound to the numbering of his sins, as it hath been used heretofore in the time of blindness and ignorance."

(3.)—"The statement that the Absolution pronounced at the administration of the Lord's Supper is intended only to meet the case of venial sins," is contained in page 31,‡ commencing with the words, "And all men owned that even for a few hours it was hardly possible to be without sin," and ending, "Whatever may have been our determination, still the succeeding Absolution, in the immediate presence of God before his Altar, remits, as in old times, the lighter venial sins, and those only,"—which statement we allege to be in opposition to the form itself, in which the Priest pronounces in these words, "Almighty God have mercy upon you, pardon and deliver you from *all* your sins;" as well as in opposition to the manifest spirit and intention of the other form of Absolution at Morning and Evening Prayer already quoted—especially when it is recollected that the Absolution in the Communion Service, which is stated in the Sermon to "remit the lighter venial sins and those only," follows immediately upon the confession, in which "we acknowledge and bewail our *Manifold* sins and wickedness, which we *from time to time most grievously have committed, by thought, word, and deed*, against thy Divine Majesty, provoking most justly Thy wrath and indignation against us—we earnestly repent, and are heartily sorry for these our misdoings—*the remembrance of them is grievous unto us, the burden of them is intolerable.* Have mercy upon us, have mercy upon us, most merciful Father; for Thy Son our Lord Jesus Christ's sake, *forgive us all that is past.*"

Your Lordship further requires "a specification of the Article or part of the Article, and the Formulary or part of the Formulary, to the plain teaching of which we charge Mr. Maskell's words to be fundamentally opposed,—and also in what respect they are in manifest accordance with some of the worst errors of the Church of Rome." With respect to the Articles and Formularies of our own Church, to the plain teaching of which we consider the statement extracted from Mr. Maskell's Sermon to be fundamentally opposed, we have already specified several instances.

And the statement concerning "Sacraments" and oral confession to the Priest, as we have already, in our judgment, shown them to be opposed to the teaching of the Church of England, so are they, we believe, in manifest accordance with that of Rome, according as she defines her views of those Articles in her own Accredited Symbols, the decrees of the Council of Trent, and the Creed of Pope Pius the IV.

We have the honor to be, my Lord,
Your obedient servants,
John Hatchard, and others.

To the Lord Bishop of Exeter.

NO. VI.

Bishopstowe, Nov. 10, 1848.

Rev. Brethren.—I have this day received your paper of the 8th instant, containing your answer to my requirement of more specific statements than were made in your former representations, against the doctrines put forth in Mr. Maskell's Sermon, preached at my last visitation at Totnes.

I will take the particulars, in the order in which they are presented by you.

I.—On your renewed complaint against Mr. Maskell's alleged "approval generally of the the theology of the schools," and on your speaking of the "explanation offered by me" of Mr. Maskell's words, I remark, first, that I offered no explanation of them to you,—having too strong a sense of the duty of my office to permit myself to do so. I have not asked, nor do I know, what meaning Mr. Maskell wished those words to bear; but I stated what appeared to me the fairest and most candid, as it manifestly was the only *judicial* construction, which could be put upon them. Secondly, while I again say that I do not see in Mr. Maskell's words any "approval generally of the theology of the schools," I now add that, if I did, I should not on that account think him amenable to Episcopal censure;—just as I should not think any of my Clergy open to such censure, for stating some sound position set forth by some of the Puritan writers of two or three centuries ago, and saying of them, whether truly or not, that "their theological labors were built upon the strong foundations of" any number of older "centuries of the faith."

In truth, if I were give "expression to grave Episcopal censure" of any Clergyman so writing, I should grossly abuse the authority of my office. While therefore I recoguise, in this part of your Memorial, a very strong expression of your own sense of the authority of your Bishop, and of your own readiness to submit dutifully to it, if exercised in any similar case against any of yourselves, I must disclaim that extent of power which you ascribe to me.

II.—The next particular on which you call for my censure of Mr. Maskell, is his "statements concerning Sacraments." You say that "speaking of Sacraments in the wide acceptation of the word, as distinguished from the stricter sense, in which our Church defines Baptism and the Holy Eucharist, not only does he give that *name* to other things and institutions than Baptism and the Supper of the Lord, but also attributes to those other things, called Sacraments, the *nature* of Sacraments." And you found this charge on his saying of them that they are "means of grace given by our Lord to all who are in the right way," and "which symbolically express the deep relation, which every passage of their life must bear to the one atonement of our Blessed Lord, and which assure and impart the Divine energy." You further say that he applies to Sacraments, in this wide sense the language of Hooker, intended to be understood of Baptism and the Lord's Supper. This error, if it be an error (as I agree with you in thinking that it is), may expose Mr. Maskell to animadversion from any one who thinks proper to controvert his doctrine, but cannot be deemed a fit matter of formal Episcopal censure, which is (I hardly need remind you) a *judicial* act.

But you cite the XXV. Article, and three answers to questions in the catechism, to prove that Mr. M. by saying what has been cited above of Sacraments in the wider acceptation of the word "contravenes the teaching of the Church," therein.

The XXV. Article says of what are "commonly called Sacraments—that they have not like *nature of Sacraments with Baptism*, and the Lord's Supper, for that they *have not any visible sign or ceremony ordained of God*." I do not see that Mr. Maskell contravenes the teaching of the Church herein contained.

As little do I see any contradiction of what she teaches in the Catechism; for the teaching there is expressly confined to a declaration of "the two only Sacraments, which are generally necessary to salvation, that is to say, Baptism and the Supper of the Lord;" whereas Mr. Maskell's words are, "In saying Sacraments, I employ the term in its wide acceptation as *distinguished* from the stricter sense, in which our Church defines Baptism and the Holy Eucharist: *they* are Sacraments ordained for that especial purpose by Christ himself: *not so*, others, still Sacraments, still means of Grace, and of aid, and of spiritual sustenance."

What those others are Mr. Maskell declares by enumerating them, and declaring the grace of which theh are, according to our Church, the divinely-appointed means—viz., Confirmation, Marriage, Holy Orders, Absolution.

He omits in his enumeration, as it was to be expected that he would omit, "extreme unction," which, as practised in the Church of Rome, we justly consider to have "grown of the corrupt following of the Apostles;" and which, as so practised, if he had included, might with reason have exposed him to the charge of making a statement in manifest accordance with one of the (perhaps *not*) worst errors of the Church of Rome."

But of those, which are enumerated by him, it is probable that every one of you—certainly very many of the most faithful Ministers of the Church of England—would say that although not "Sacraments generally necessary to Salvation," not "Sacraments ordained for that especial purpose by Christ himself;" yet they are "still means of Grace, of aid, of spiritual sustenance." And if both you and others should decline to call them "still Sacraments," it would be, probably, because you would prefer employing the word only in its stricter sense—it could not be, because you would thereby "contravene the teaching of the Church;" for the Church has herself called them "Sacraments," in the wide acceptation of the term, in her Homily "of Common Prayer and Sacraments."

III.—You had alleged with much appearance of justice, I think, "the statements and suggestions concerning the inefficacy of faith, and repentance alone, without priestly absolution, to obtain pardon of sin.

The language of Mr. Maskell on this subject seemed to me, not only incautious, and justifying the construction put upon it both by you and by others, but also inconsistent with what he himself says, in his 27th page, that "we must not exceed the limits of the teaching, within which the particular Church, in which we minister, has confined herself of late years in this matter; and it is undeniable that not only has she positively declared two Sacraments only to be generally necessary to Salvation, but also she does not now, as of old, insist upon the necessity of Absolution for the remission of sins."

For the reasons I wrote to Mr. Maskell, telling him the construction which had been put upon his words, not by you, but by another of my Clergy, and to which I thought they were fairly open—I had the satisfaction of receiving from him the following answer:—

"St. Mary's Church, Oct. 24, 1848."

"*My Lord.*—I am (so far) glad to say, that I now see the objection makes against my language in p. 25. And, because I do, there is little doubt I hope, of my being able to explain it, as to satisfy him. My object in that passage was to show, that there is no reason to doubt, from the nature of the thing, that God does convey pardon of sin by Absolution pronounced audibly and sensibly by his Priests, than that water is necessary to the grace of Baptism, and bread and wine to the Eucharist.

May I not say, that the fact of my insisting strongly upon this truth, that the Church of England holds, and I hold, Absolution, *not* to be of necessity, is the very reason, why (literally) his (the objector's) view of the passage never, until last night, crossed my mind. I am now afraid that, in their turn, those who differ from me will not be able to see the meaning which I have always attached to that passage, and in which alone it was written.

And, now understanding the objection, I see that it demands explanation. I am, &c.,
W. Maskell."

I turn to the next particular.

IV.—"The comparison suggested between the doctrines of the Church of England, as at present held, and that of old, to the evident disparagement of the latter." This you allege to be contained in a passage commencing in page 26, and ending in page 27. The most important part of that passage has been cited just above. Of the whole I must say, that I do not perceive anything therein either stating or manifestly implying any disparagement of the present doctrine of our Church, as compared with that which it before held.

But if there were such a comparison, and such a result directly proclaimed, still, as Mr. Maskell declares that he accepts, and is bound by, the Church's present doctrine, I could not hold him up to censure for saying that this doctrine might be improved, whether by reverting to opinions or practices formerly held, or by introducing something altogether new. To maintain, as you propose, that a writer is to be judicially condemned for suggesting any such improvement, seems to me to be setting forth a most tyrannical and most unreasonable rule—one to which nothing but an express law of the Church could induce me to give any countenance.

V.—I now come to a part of your Memorial, in which I cordially concur with you, namely, your objection to Mr. Maskell's declaration of the necessity of "particular and distinct oral confession of all known and remembered sins, in order to the full grace of sacerdotal absolution." I rejoice to agree with you also in the reasons on which you found your opposition to the statements, drawn from the Form of Absolution in Morning and Evening Prayer, and from that in the Order of Holy Communion.—I rejoice to see you thus faithfully recognizing the high power, with its correlative duty, committed to you by God at your Ordination, to remit and retain sins, by his authority, as Priests in the Church of God." I rejoice to find that you recognise, as I do, and as Mr. Maskell does not, an exercise of that power in the first Absolution, and much force in the use of the term "pronounce," and in the words "the Priests alone." I rejoice that you argue, as I argue, and as Mr. Maskell seems to deny that we can argue, for a *sacerdotal* character to be attributed to it, an account of common practice excluding a Deacon from pronouncing this Absolution, and the wording of the rubric, which directs that it is "to be pronounced by the Priest alone, standing, the people still kneeling."

Further, I rejoice to see that you consider, as I consider, "the Absolution in the Communion Service" as conveying pardon and deliverance from *all* sins, whether *deadly* or other—not, as Mr. Maskell contends, "from the lighter venial sins only;" and I fully agree with you that this construction of the words of the Absolution, if it were otherwise doubtful (as I think it is not), is greatly confirmed by the very strong expressions of the Confessions, which immediately precedes it.

I agree with you in thinking that this portion of Mr. Maskell's sermon is "at variance with the plain teaching of the Church in the Book of Common Prayer."

Whether that variance be such as amounts to "preaching, declaring, or speaking anything in the derogation or depraving of that Book, or anything therein contained,"—or whether in any other respect be an offence against the Law Ecclesiastical or Temporal, it would be improper for me here to express my judgment. But thus much I do not hesitate to say, that if you wish to proceed against Mr. Maskell, and will exhibit to me a Case drawn up and subscribed by an Advocate practising in Doctor's Commons, with a declaration of his opinion that Mr. Maskell has committed an offence by any part of his Sermon, against the Ecclsiastical Law, I will immediately transmit such case by Letters of Request to the Court of Arches, in order that you may there prosecute it.

It may perhaps be satisfactory to you to know that, more than twenty years ago, I published my views, "of Confession and Absolution in the Church of Rome," and a statement of the "doctrines and practice of the Church of England on those points," in a work entitled "Letters of C. Butler, Esquire, on the theological parts of his book of the Roman Catholic Church."

A copy of that work I will send to you, to be placed in any public library in Plymouth, in order that you may see what have long been my opinions on these important subjects.

I cannot conclude without expressing the great satisfaction which I feel, at this practical testimony borne by you to the value of the Book of Common Prayer, as one of our Church's Standards of doctrine. In a case so grave as to induce 21 of my Clergy to apply to me for the expression of "grave Episcopal censure" on one of their brethren, for putting forth "statements fundamentally opposed to the plain teaching of our Church, and in manifest accordance with some of the worst errors of the Church of Rome," the only one of the XXXIX. Articles cited by them has been found inapplicable to the case: the main strength of which undeniably rests on the Preacher's contradiction of the Church's teaching in the Book of Common Prayer.

I am, Reverend Brethren,
Your faithful Friend and Brother,
H. Exeter.

To the Rev. J. Hatchard, Rev. C. T. Collins Trelawney, Rev. H. A. Greaves, &c.

NO. VII.

Plymouth, Nov. 17, 1848.

My Lord.—We beg to acknowledge the receipt of your letter of the 10th instant, and are gratified to find that your Lordship concurs in three out of the six objections which we brought against Mr. Maskell's sermon.

With regard to the inferences and deductions which your Lordship has drawn from our correspondence, we will only say that we are quite prepared to abide by all such as it will legitimately bear.

We have no wish to adopt the course of proceeding against Mr. Maskell which your Lordship suggests; and at the same time desire to state that, when in our Memorial we used the word "Episcopal censure," we intended it in its ordinary or conventional acceptation, not in the sense in which it is taken in Canon or Ecclesiastical Law.

But while we are anxious that this should be distinctly understood, we still earnestly hope that your Lordship will deem it right to give some public expression of your disapproval of the sermon in question.

We thankfully acknowledge the receipt of your Lordship's Book, which we will place in the library, at the Church House in Frankfort Street.

We have the honor to be, my Lord,
your obedient Servants,
John Hatchard, and others.

NO. VIII.

Bishopstowe, Nov. 14, 1848.

Reverend Brethren.—I have received your paper dated the 17th, and have no further observations to make upon it, than that my last communication must be considered final.

You are at liberty to give any publicity which you may wish to what has passed between us, provided that such publicity be given to it *in extenso.*

I am, reverend Brethren,
Your faithful friend and brother,
H. Exeter.

To Rev. J. Hatchard, H. A. Greaves, &c.

---

* This view, of course, it will at once be evident, rests upon the truth that we are here, not only in a state of probation, but as strangers in a place where there is no abiding, and wayfarers and pilgrims. You know, reverend brethren, very well how frequently the old fathers insisted on this fact, how they urged it as a method by which they might both induce men to go onward in a steady and pious course of life, and console them under the sorrows and trials of this present world. So earnestly, so frequently, that as you also know the Schoolmen of after ages, whose theological labors were built upon the strong foundations laid during the first ten centuries of the faith, at last adopted it into their peculiar terminology; and the old classical word *viator* came to be used in a new sense, in the language of the schools, to represent every baptized man journeying and journeying onward from the font to the grave.

† I would now, following the exact meaning of the inspired Psalmist, speak to you only of those means of grace which, being Sacraments, have been given by our Blessed Lord to all who are "in the right way," to all who have been made members of the One Holy Catholic Church: made members not by receiving a bare remission of sins, which is but a one-sided and imperfect conception of so great a gift, but made *living* members, bound to be holy even as their Head is Holy. Being so, they need the constant help of Sacraments at each turn and period and action of their earthly pilgrimage; of Sacraments, which shall symbolically express the deep relation which every passage of their spiritual life must bear to the One Atonement of our Blessed Lord, and which shall assure, and shall impart the Divine energy; which, having been requisite at the beginning of that life, is no less necessary for its continuance and consummation.

In saying "Sacraments," I employ the term in its wide acception, as distinguished from the stricter sense in which our Church defines Baptism and the Holy Eucharist: *they* are Sacraments generally necessary to salvation: *they* are Sacraments ordained for that especial purpose by Christ himself: not so, others, still Sacraments, still means of grace, and of aid, and of spiritual sustenance.

And here, thus speaking of Sacraments, let me remind you of, and adopt, the language of one of our greatest Divines—I mean Richard Hooker. "The chiefest force and virtue of Sacraments," he tells us, "consisteth in, that they are heavenly ceremonies, which God hath sanctified and ordained to be administered in his Church; first, as marks whereby to know when God doth impart the vital or saving grace of Christ unto all that are capable thereof; and, secondly, as means conditional which God requireth in them unto whom He imparteth grace." In another place he says, in words most applicable to the truth of the Christian pilgrimage—"The use of Sacraments is but only in this life; yet, so that they here concern a better life than this, and are from that cause accomplished with 'grace which worketh salvation,' Sacraments are the powerful instruments of God to eternal life."

But to return; of the two great Sacraments, &c.

* It may be objected that priestly absolution is not necessary as a means of grace for the remission of sins, because such remission is to be received in the Sacrament of the Blessed Eucharist. But,—without now discussing the exact meaning in which we are to understand "remission of sins" as declared by our Blessed Lord to have followed upon the shedding of His "blood of the New Testament;" and without delaying to show that in whatever sense taken, the difficulty, if it be one, has the same weight againt the older doctrine of the Church of England regarding the Eucharist,—such an objection can be admitted, only upon the most strict intepretation of the term, necessity. We, reverend brethren, must not exceed the limits of the teaching within which the particular Church in we minister, has confined herself of late years in this matter; and it is undeniable, that not only as she has positively declared two Sacraments only to be generally necessary to salvation, but also, she does not now, as of old, insist upon the necessity of absolution for the remission of sins.

† For I hold it to be a most certain truth, that the full grace (whatever it may be) of sacerdotal absolution, is tied down and limited to a previous distinct confession, by word of mouth, of all known and remembered sins: and that where the one has not gone before, the other can find no place.

‡ And all men owned that even for a few hours it was hardly possible to be without sin. Without mortal, wilful sin, by God's grace and earnest faith, it might be, but still there would be, perhaps an inadvertence, perhaps a careless thought perhaps a hasty word; which would still be sin, though checked. It was to meet these cases, venial sins, that this form was always part of the office of the Eucharist: and it was intended to convey remission of those sins, and of those sins only.

Such is still the force and value of this form. Whether, in accordance with the permission now granted by the Church of England, and of which I have already spoken, we have, in secret, relying on our own judgment, carefully searched our consciences, and spread out our grievous sins, in all their nakedness before the Almighty Throne, and humbly and with bitter sorrow asked for pardon: whether, being doubtful and unquiet, we have gone, as we are bid to do, to the Priest, and opened our grief, and at his hands received the benefit of absolution in its higher sense and meaning,—whatever may have been our determination, still the succeeding absolution, in the immediate presence of God, before His altar, remits, as in old time, the lighter venial sins, and those sins only.

Advertisements.

BOOKS AND STATIONARY.—Huntington & Savage, Booksellers, and Stationers, 216 Pearl-st, N.Y., keep constantly for sale a very large and well selected stock of School, Classical, and Miscellaneous Books, Blank Books, and Stationary, to which they would invite the attention of Booksellers, and Merchants generally.

H & S. publish some of the best and most saleable School Books now in use in the United States, among which are—

Burritt's Geography of the Heavens, accompanied by an Atlas; the only treatise on Astronomy now in general use, $1 25.

Mitchel's Burritt's Geography of the Heavens.—Being Burritt's Geography of the Heavens, revised and improved by Prof. O. M. Mitchel, Director of the Cincinnati Observatory, accompanied by a new Atlas, medium quarto, comprising 27 Star Charts; showing the relative magnitudes, distances, and positions of all the stars, down to the 6th magnitude, inclusive; also, the principal Nebulæ Clusters, Nebulous Stars, Double and Mutiple Stars; together with the telescopic appearance of some of the most remarkable objects in the Heavens. Just published, $1 25.

Parley's Primary History of North America, comprising United States, with notices of Mexico, Canada, &c. 216 pages, 18mo. 38 cts.
" Primary History of South America and West Indies, 216 pages, 18mo. 38 cts.
" Primary History of Europe, 216 pages, 18mo. 38 cts.
" Do. Do. of Africa, in preparation.
" Do. Do. of Asia, including Bible History.
Goodrich's Ancient History, 1 vol. 12mo. 550 pp. $1 13.
" Modern History, " " " $1 18.
" Pictorial History of the United States, 80 cts.
" Pictorial History of France, 80 cts.
" Pictorial History of England, 80 cts.
" Pictorial History of Greece. 80 cts.
" Pictorial History of Rome.

Peter Parley's Geography for Beginners, new edition, neatly bound in stiff covers, and illustrated with 18 maps and 150 engravings; decidedly the best and cheapest introductory Geography published in the country, 25 cents.

The National Geography, by S. G. Goodrich, illustrated by 60 colored stylographic maps, and 220 beautiful engravings, accompanied by a Globe Map, on a new plan. 1 vol. medium, 4to. new edition, 50 cts.

The best Book for *Teaching* now in use—Webster's University Dictionary. This edition contains about thirteen thousand more words than Walker's large Dictionary, and few persons require a larger work than this for reference.

Webster's High School Pronouncing Dictionary. 1 vol. 12mo. New edition revised. 75 cts.
Do. Primary School Pronouncing Dictionary. New Edition revised. 16mo. square, 40 cts.
Do. Dictionary. Pocket Edition. 32mo. emb'd plain, 50 cts.
Do. Dictionary. Pocket Edition, 32mo. emb'd gilt, 75 cts.

The above Dictionaries are more generally used than any other kind, and as they are now from new stereotype plates, conforming to Dr. Webster's standard work, by Prof. Goodrich, the Publishers anticipate a large increase of sales.

Pinney's First Book in French, 1 vol. 18mo. 50 cts.

This book is more simple and easy for beginners than any heretofore published in the New Method, and is designed to precede Mr. Pinney's large work.

Pinney's First Book in French, with a Key, 62 cts.

The Practical French Teacher; or a new method of learning to read, write, ank spreak the Prench. By Norman Pinney, A. M. 1 vol. 12mo. $1.

Key to the Practical French Teacher, 63 cts.

A Practical Grammar of the English Language. By Edward Hazen, author of the Speller and Definer, 50 cts.

A New Introduction to the Science of Algebra. By Silas Totten, A. M., President of Trinity College, Hartford. 1 vol. 12mo. $1.

Mrs. Lincoln's Botany. This work has been thoroughly revised, and improved by large additions of Southern and Western plants, and few books have a wider and more justly deserved popularity, $1 25.

Phelp's Chemistry. New Edition. 1 vol. 12mo. 75 cts.
Do. Natural Philosophy. New Edition. 1 vol. 12mo. 75 cts.
Do. Botany for Beginners. An Introduction to Mrs. Lincoln's Botany, for the Use of Common Schools. 1 vol. 18mo. 50 cts.
Do. Chemistry for Beginners; designed for Common Schools. 1 vol. 18mo. 50 cts.
Do. Natural Philosophy for Beginners. Same size, 50 cents.
Do. Geology.

Kame's Elements of Criticism. By Abraham Mills, A. M. 1 vol. royal 12mo. $1 25.

Astronomical Maps. By H. Mattison, 16 Nos. cloth backs and rollers, with case and book, per set, $20.

Astronomical Maps on heavy paper and rollers, $15.

Elementary Astronomy, to accompany the Astronomical Maps. By H. Mattison. 18mo. 50 cts.

Sermons to Presbyterians. By G. T. Chapman, D.D 1 vol. imperial 12mo. $1 25.

The Book of Psalms, translated into English Verse. By the Rt. Rev. George Burgess, Bishop of the Diocese of Maine, 1 vol. 12mo. 75 cts.

☞ Academies and Schools supplied, and a liberal deduction from above prices made. November 11.

NEW ORGAN of Annunciation Church, New York, Rev. S. Seabury, D.D., Rector.

At a meeting of the Vestry, held October 2d, 1848—Floyd Smith, Esq., Chairman of Committee on the payment for the Organ, and aprproval of the same—

Reported, That after due examination by Messrs. C. D. Judah, and J. H. Cornell, whose report is appended, they recommend the acceptance of the Organ, and move a vote of the Vestry commendatory of the instrument and of Mr. Jardine as the constructor thereof.

"We report that the workmanship and material are of the best quality, which, combined with its *fine tone*, and *perfect voicing*, renders the Organ in all respects, an excellent and complete instrument, and that it is in all its details, faithfully and fairly made, and reflects much credit upon its maker."

The Committee offer the following resolutions:

1st. That this Vestry do hereby receive from Mr. Jardine the Organ built by him for the Church of the Annunciation, as being perfectly and completely finished, even beyond the requisites of the contract, and as being entirely satisfactory to this Vestry.

2d. That this Vestry, entertaining a high opinion of Mr. Jardine's competency as an Organ Builder, and having every reason to be well satisfied with the gentlemanly and very correct deportment of Mr. Jardine in his intercourse with the members of this body while building the new Organ, take pleasure in recommending him to all persons who may require the services of an Organ Builder.

Signed, Floyd Smith.

(This is an instrument of the largest class, containing 3 Ranks of Keys, 30 stops, and 2 stops of Pedal Pipes, both to CCC. sixteen feet.)

Mr. Jardine respectfully solicits orders, which will be most faithfully executed.

Organ Manufactory, 548 Pearl street, New York.
December 16—tf

EDUCATION IN SCOTLAND.

The Rev. James Mackay, M. A., of King's College, Aberdeen, (formerly Rector of a Parish in the Diocese of Connecticut, and now colleague and successor to the Very Reverend the Dean of Moray in the pastoral charge of St. John's Church, Inverness,) offers to receive a few pupils from America, to be trained under his own eye at the Royal Academy. This celebrated school, which was established in Inverness in 1792, is one of the most complete educational institutions in this country. The Head-Master, Dr. Steele, ranks with the ablest Mathematicians in Europe; and the other masters are all distinguished in their particular departments.

When the students are prepared for the University, they will have an opportunity (if desired) of attending the regular curriculum at King's College, when they may graduate at the close of the fourth session. At the Scottish Univer sities, the length of each session never exceeds six months.

Mr. Mackay, if requested by parents or guardians, will take an annual tour with his pupils through the principal cities of Great Britain, varying the route each year. *Mr. M. resided for seven years in the United States*; and he has had long experience as a teacher.

TERMS:

School-boys—*Five Hundred Dollars* per annum;
Collegians—*Seven Hundred Dollars* per annum

N. B. These terms, payable half-yearly in advance, include boarding, washing, books, stationery, and *all fees* at School or College. Clothing and travelling expenses will, of course, be charged according to the actual amount.

Application may be made to the
REV. JAMES MACKAY,
18 *Ness Bank, Inverness, Scotland.*

Mr. Mackay takes the liberty of referring to the Right Rev. the Bishop of Moray, Priory, Pitteneveem; the Right Rev. the Bishop of Argyll and the Isles Duntroon Castle, Argyll-shire; and the Very Rev. the Dean of Moray, Deanery, Inverness:

Also to the Right Rev. the Bishop of Connecticut; the Right Rev. the Bishop of Maine; the Rev. Dr. Ducachet, of Philadelphia; the Rev. Dr. Wainwright, of New York; and the Rev. Dr. Jarvis, the Rev. Dr. Croswell, the Rev Dr. Meade, the Rev. Mr. Hallam, the Rev. J. L. Clark, the Rev. Mr. Cooke, the Rev. Mr. Coxe, the Rev. Professor Jackson, and the Rev. Mr. Everest, of the Diocess of Connecticut:

Also to Nathan Smith, Esq., New Haven, Conn.; Robert Trotter, Esq., of the Royal Bank, Liverpool; and James Wilson, Esq., Banker, Inverness.

Inverness, November 24, 1848—1y1tmi.3tm4p

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description, with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned in town and country, at moderate charges.

HENRY PILCHER,
Corner of Centre and River streets, Newark, N. J.
November 11

FOR SALE—Two Pews in St. John's Church, unsurpassed for eligibility, known as No. 65, *Middle Aisle*, and No. 39 *North side Aisle*, (*body pew.*) Apply to Mr. N. Quackenboss, 147 Hudson street, St. John's Square, or to the Sexton. October 14—tf

☞ At reduced prices for Cash on y ☜

Published and for sale by

THE General Protestant Episcopal SUNDAY SCHOOL UNION, Depository No. 20 John Street, New-York:

BOOKS OF INSTRUCTION.

Union Primer........per hundred,		$2.00
Prot. Epis. Sunday School Book No. 1	"	1.25
" " " No. 2	"	1.50
" " " No. 3	"	1.75
" " " No. 4	"	3.50
Questions on the Sunday School Books	"	4.00
Catechism No. 1, (Scripture Catechism)	"	1.25
Catechism No. 2 (Catechism broken into short questions and answers,)...	"	2.00
Catechism No. 3, (Catechism enlarged by Bishop Hobart,) stiff covers....	"	6.00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,)	"	4.00
Beaven's Help to Catechizing.......	"	6.00
Lloyd's Catechism on the Evidences of the Bible	"	2.50
Church Catechism	"	1.00
First Truths	"	2.00
Duty to God	"	50
Church Primer	"	1.25
Office of Devotion for Sunday Schools	"	2.00
Sunday School Liturgy, and Psalms and Hymns, Stiff covers	"	6.00
Manual of short Prayers for Children	"	1.50
Harmony of the Creeds	"	2.00
Questions on the Book of Common Prayer	"	2.00
Collects from the Prayer Book......	"	1.50
Questions on the Collects, stiff covers	"	6.00
Catechism on the Collects	"	20.00
Epistles and Gospels from the Prayer Book	"	6.00
Questions on the Epistles and Gospels, Parts 1, and 2, stiff covers	"	8.00
Manual of Oral Instruction upon the Bible		2.00
Easy Questions for a Little Child with answers in the words of Scripture..		2.00
The History of our Blessed Lord, in Easy Verse	"	6.00
Bible Companion, vol. 1, Old Testement	"	18.00
" " vol. 2, New "	"	20.00
Quest. on St. Matthew, part 1, stiff cov.	"	6.00
" " " 2, "	"	6.00
" " " 3, "	"	6.00
Questions on the Acts, 1, "	"	6.00
" " 2, "	"	6.00
" " 3, "	"	5.00

☞ A discount of 10 per cent. from the above prices is allowed to Sunday Schools, auxiliary to the Union, and to individvals purchasing to the amount of ten dolllars.

LIBRARY BOOKS.

CHEAP LIBRARY.—*One Hundred Volumes* bound with muslin backs, and containing 159 books, put up by direction of the Executive Committee, for Ten Dollars. This is believed to be the cheapest Library in the country.

The Library to this date, in 177 vols., of various prices. Total, $26.61 nett.

The Children's Magazine, bound in 38 vols., of 144 pages each. Price for the set, $6,84 nett.

The Juvenile Library, 6 vols., 32 mo. Price for the set, 87 cents nett.

NEW LIBRARY BOOKS.

The Doubt Settled................	half morocco	10 cents
Simple Stories	" "	12 "
The Jewels	" "	16 "
Stories Illustrative of our Duty to God	" "	18 "
Charles Burton. A Tale	" "	23 "
Emma.—The child that Jesus called. By Rev. H.W. Lee.	"	16 "
Scripture Reading Lessons for young Children, 3 parts in one volume.	" "	25 "

NEW BOOKS OF INSTRUCTION.

The Church Catechism, simplified by Question and Answer, $3.00.

Scripture Reading Lessons for Young Children. Part 1. $5,00 per hundred, Part 2. $6,00 per hundred, Part 3 $5,00 per hundred

BEAUTIFUL BOOKS FOR GIFTS.

The King's Messengers.—By the author of "The Shadow of the Cross," &c., with beautiful illustrations.—Muslin, 62 cts; fancy paper 31 cts.

The Old Man's Home.—By the author of "The Shadow of the Cross," &c., with beautiful illustrations.—Muslin, 50 cts.; fancy paper 25 cts.

The Shadow of the Cross.—An Allegory. By the Rev. Wm. Adams. With elegant illustrations. Muslin, gilt, 62½ cents; fancy paper covers, 25 cents.

The Distant Hills.—An Allegory. By the same author. Similarly illustrated. Muslin, gilt. 62½ cents, fancy paper, 25 cents.

Sacred Allegories.—The Shadow of the Cross and The Distant Hills, in 1 vol. Muslin, gilt, $1.

The Dark River.—An Allegory. By the Rev. Edward Munro. With 4 elegant illustrations. Muslin, 12½ cents; fancy paper, 25 cents.

The Early Called.—A gift for bereaved parents. By Rev. W. H. Lewis, D. D. Sup. Edition. Muslin. 37 cts, smaller Edition, paper, 12½ cts.

The History of our Blessed Lord.—In Easy Verse. With beautiful lithographic illustrations, &c. Muslin, 50 cents; fancy paper covers, 31 cents.

Prayers for Children—By Rev. W. H. Lee. Muslin, 25 cts.

PERIODICAL.

The Children's Magazine, monthly publica n, 24 pages, 18 mo—and three numbers in one quarterly, to save postage to distant subscribers—single, 25 cents per annum, and fifty copies for $10—payable always in advance.

☞ Address all orders for Books, and all remittances
DANIEL DANA, Jr., Agent,
Jan. 1, 1848. Church Depository, 20 John Street.

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 15 Wall Street. Nett amount of accumulated Premiums invested in mortgages and N. Y. State and City Stocks and U. S. Government, $376,282,20.

This Company is organized on the purely mutual principle, and its business is restricted by the charter to the insurance of lives, and granting annuities and endowments, and now ranks amongst the strongest and safest institutions in this country. The whole of the profits inure to the benefit of the policy holders. An extensive and prosperous business promises large dividends on the first division of profits on the 1st February, 1848, and persons now insuring will share in these profits if they survive that period.

The premiums are paid annually, simi-annually, quarterly, if desired, and are as low as any American Company, and lower than the English, with a participation in the profits. Policy holders are secured by investments in bond and mortgages on real estate in the cities of New-York and Brooklyn, worth double the amount loaned thereon, and in Stocks of the State and City of New-York, and of the United States.

The transactions of this Company are on the cash principle; consequently the survivors of parties insuring with it will not be subjected to the heavy draw-back of accumulated premium notes, reducing the benefit of the assurance to a small pittance.

Persons may effect insurance on their own lives and on the lives of others. A married woman can insure the life of her husband, which will inure to her sole use and that of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company 56 Wall Street, or of any of its agents.

TRUSTEES:

Morris Robinson,
William J. Hyslop,
R. H. McCurdy,
Frederick S. Winston,
C. W. Faber,
Mortimer Livingston,
Theodore Sedgewick,
Stacy B. Collins,
John H. Swift,
Jos. B. Collins,
James S. Wadsworth,
Henry W. Hubbell,
Gouverneur M. Wilkins,
John V. L. Pruyn,
Frederick Whittlesey,
Charles Ely,
John C. Cruger,
Walter Joy,
Alfred Perr,
David C. Colden,
John C. Thatcher,
Rufus L. Lord,
William Betts,
Joseph Blunt.
Isaac G. Pearson,
William Barnewall,
William Moore,
Zebedee Cook,
Jonathan Miller,
Fitz Green Halleck,
Robert Schuyler,
Amos S. Perry,
Joseph Tuckerman,
Gideon Hawley,
Wm. J. Bunker,
One vacancy.

MORRIS ROBINSON, President.
SAMUEL HANNAY, Secretary.
MINTURN POST, M.D., Physician to the Com'y.
JOS. BLUNT, Solicitor. 501 Broadway.
May 22—tf

ORGANS—HENRY ERBEN, 172 Centre Street, offers for sale the following Organs

One Gothic Organ of twelve stops, and octave of pedal pipes; dimensions of case, 16 feet high, 19 feet 6 inches front, and 6 feet 5 inches deep.

Three Gothic Swell Organs of eight stops; dimensions of case, 9 feet two and a half inches high, 6 feet 4 inches wide, and 4 feet deep.

Two Grecians of 8 stops, 19 feet high, 6 feet 6 inches wide, and 3 feet 5 inches deep.

Two Gothic Organs of 4 stops, 8 feet high, 5 feet inches wide, 2 feet 6 inches deep.

A variety of Parlor Organs.

One second-hand Church Organ.

November 3—yly

PARLOR FURNITURE.—The Subscribers having constantly on hand a general assortment of Parlor and Cabinet Furniture of their own manufacture, and of the latest Parisian styles, would invite the attention of their friends and the public generally to call and examine their stock before going elsewhere. Owing to the advantages which they possess over many others, they will be enabled to sell at the lowest cash prices

Also Church Furniture made to order.

Pew Cushions either in Hair or Moss.

Pews stuffed and lined, &c. DIXON & STONEY.
Cabinet Makers and Upholsterers,
April 8—yly 555 Broadway, near Prince